



¶ This treatise concernynge the fruytfull saynges of
 Dauid the kynge & prophete in the seuen penytēcyal
 psalmes Deuyded i seuen sermons was made and com-
 pyled by the ryght reuerente fader in god Johan fyllher
 doctour of dyuynyte & bysshop of Rochester at the ex-
 ortacion and sterynge of the mooste excellent pynesse
 Margarete countesse of Rychemount and Derby & Dor-
 set to our souerayne lord kynge Henry the. vij. on whos
 se soule Jesu haue mercy.

τὸ πρῶτον ἐν ἑκαστῇ ἐκδόσει
τοῦ παρὰ τοῦ ἡγουμένου
τῆς ἐκδόσεως αὐτῆς
τὸ πρῶτον
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Here beynneth the prologue.

Whereas in my remembrance the feyrt
full & noble translacons compyled & transla
red in tyme past by many famous & excellent
doctours grounded on scripture by hys aucto
ryte the which syngulerly theselle not oly ap
plyed dayly to pronounce the wordes of our blessed saup
our Iesus & of many prophetes & prudent ecclesiastycall
doctours whose mynides with the grace of the holy ghost
wer spyrityually enlumyned but also the sayd doctours
them endeuoured with vylyget labour to put i memory
by wyrtynge the sayd sermons to the grete vtilyte and
helthe of the reders & herers of the same / the whiche pie
messes by me inwardly consydred for as moche as I of
lete before the moost excellent pryncesse Margarete coun
tesse of rychemonte & derby & moder vnto our souerayne
lorde the kynge Henry the seuenth publyshed the sayens
ges of the holy kynge & prophete Dauid of the. vii. peny
tencyall psalmes in the whiche my sayd good & synguler
lady moche delyted / at whose hygh comaundement & gra
cyous exortacyon I haue put the sayd sermons in wyrt
ynge for to be impressed / that all tho persones that enten
tyfely rede or here them may be styred the better to trace
the way of eternall saluacyon insacyatly to beholde with
Ioye inestimable the glorious Trynyte who prelerue
ghostly & bodyly my forsayd lady & our redoubted soue
rayne lorde her sone with all his noble progeny and that
the intellegentes of the sayd sermons may be gladder in
the path of ryghtwysnes dayly to prelerue.

Here endeth the prologue.





Rendes this day I shall not de-
clare to you any parte of the epyt
styl or gospelle / whiche perauen-
ty ture ye abyde to here at this
me. But at the desire and instance
of them (Whome I may not contrary
in any thyng whiche is bothe accor-
dyng to my duety & also to ther soules
helth). I haue taken vpon me shortly
to declare the fyrst penytencyal psalme
wherin I beseeche almyghty god for his grete mercy and
pyte so to helpe me this daye by his grace that what so
euer I shall say may fyrst be to his pleasure to the pro-
fyte of myn owne wretched soule / and also for the hol-
some comforte to all synners whiche be repentante for
theyr synnes & hath tourned themselfe with all ther hole
herte and mynde vnto god / the way of wyckednes & synne
bitterly forsaken. But or we go to the declaracyon of this
psalme / it shall be profitable & conuenient to the we who
byde wyte this psalme / for what occasyon he wrote it / &
what fruyte / profyte / and helpe he obteyned by the same
Dauid the sonne of Jesse a man syngharly chosen of al-
myghty god / & endued with many grete benefytes / after
warde he synned greuously ayenst god and his lawe / &
for the occasyon of his grete offence / he made this holy

psalme / and therby gate forgyuenes of his synns. Be-
holde / take hede who he was / of what stocke he came
that made this holy psalme / for what occasyon he made
it / and what profyte he obteyned by the same. But these
thynges shall be more openly declared / that eche one of
you may knowe howe grete a synner this prophete was
and also the gretnesse of his synne / that we by the exam-
ple of hym warned / instructe / and monysshed / despayre
not in any condycyon / but with true penance let vs aske
of our blessyd lord god mercy and forgyuenesse. we shal
perceyue and knowe the gretenes of his synne so moche
the better and sooner / yf his grete unkyndnes shewed
ayens god almyghty that was so benefycyall vnto hym
be made open and known to vs. ¶ Jesse the fader of
Dauid had seuen sones Dauid was the yongest of them
all / leest in personage / leest sette by / and kepte his faders
shepe. Not withstandinge the goodnesse of almyghty
god onely dyd electe and chole hym / all his brethren re-
iecte and set aparte. And than commaunded Samuel the
bysshop and prophete to anoynte hym kynge of Israhel.
Was not this a grete kyndnes of almyghty god shewed
vnto suche a maner vyle persone set to the offyce of kee-
pyng beestes that he of his goodnes wolde call frome
soo vyle an offyce / set hym by his commaundement as
kynge and hede of all his people. But lette vs se what
dyd he more for hym. Kynge Saul in to whome after
the brykynge of the commaundement of almyghty god
entred a wycked spiryte / the whiche troubled and vexed
hym sore. And whan that he made serche all about for
to haue a cunnyng and a melodious harper / by whose
swete sounde whan that he sholde stryke vpon his har-
pe / the woodnes of the foresayd wycked spiryte sholde

be mytigate and swaged / none suche coude be founde
but this same Dauid / whiche by a speccall gyfte of al-
myghty god coude playe well and nobly vpon the harpe
At any tyme whan the wicked spirite vexed and trou-
bled kinge Saul Dauid sholde come before hym. And
as ofte as he played vpon his harpe / bothe Saul was re-
freshed and comforted / and the wycked spirite depar-
ted and troubled hym noo more for that tyme. Was not
this a grette benefite of god gyuen to Dauid. And beside
this whan Israhell sholde make batayle ayenst the
philisties / one of their nacion amonge them a meruay-
lous stronge man as grette as a giant / strengthed and
cladde on euery feture with sure and stronge armure / he
called all Israhell to fight with hym man for man vnder
this condicion / that if any Israelyte coude baynquy-
the hym in batayle / all the multytude of the Philisties
sholde be subgettes to Israhell / and contrary wyse / if he
gate the victorie / all Israhell in lyke condicion sholde be
subingate and thrall vnto the philisties. No man amonge
all the grette multitude of Israelites had auda-
ce or boldnes with this monstrous creature this philiste
to make batayle / save onely this litell persone dauid. To
whom almyghty god gaue soo grette boldnes (al though
he was but litell in personage and stature) nevertheless
he in no condicion fered to fight and make batayle with
this grette and myghty giant. At the laste thought
it werre incredible to euery man that Dauid sholde ha-
ue the victorie / he armed hymselfe with the armure of
kinge Saul. But as a man not customed to were harn-
ysse he was than more vnweldly to do any fayre of ar-
mes than he was before / and coude not vse at libertie
any me mbe of his body. Therefore soone he stripped

hym of that araye / & naked without any maner wepon
erthly to defende himselfe save onely with his staffe sling
ge and a stone / went forth to fight with this grete gy
aunte. And as this philiste came to hymwarde with a
cruell and blasphemous countenaunce / he hitte hym at
one cast with a stone on the foreheed and so overthrewe
hym / and shortly drewe nygh hym and with the swer
de of the same defourmed creature he stroke of his heed.
O meruaylous god by whose onely power this weyke
and lytell persone Dauid vnarmed obteyned the grete
and meruaylous victorie of soo proude an enemye. But
what of this / the benefites whiche almyghty god did
for hym be innumerable and impossyble for me now to
shewe them all. He defended hym agaynst the enuyous
myndes of his brethren / he defended hym from the daun
gers and perilles of the two cruell bestes the lion and
the bere / he saued hym harmelesse from the enuyous per
secucions of kynge Saul / more ouer ayenst the hatred
of the philisties. And at the last whan kynge Saul was
deed he made hym kynge of Israhel. By these grete and
many folde gyftes we may vnderstande how moche Da
uid ought to humble hymselfe vnto almyghty god and
howe moche he was bounde to hym. Also howe vngent
ill he ought to be reputed and taken / if he sholde not
serue his lord and maker with all his houle mynde and
true herte. Ferthermore after he was made kynge liued
in peace and ease / and had many wyues / not contente
with them / set aparte the goodnes and gentlines of al
myghty god / he toke to hym another mannes wife / and
with her commytted adulterie / contrary to goddes lawe.
This woman was the wife of his true knyght called
Elie whiche at that tyme was in the kynges warres

as a ballaunt knyght Dauid than feryngt that his gre
uouse offence of aduoutrie sholde be openly known /
sent for Urie / trustyng verily at his comyng that he
wolde resorte vnto his wife but firmly he denyed it /
and wolde not come at his sendyng for. Then Dauid
seinge that / founde the meanes by his letters sente vnto
Joab the chefe capitayne of his hoost that the sayd Urie
sholde be sette in the foremost warde of the batayle / and
so for to be slayne / whiche accordyng to his desire was
done / and this good knyght Urie ther suffred dethe.
Beholde thaccumulacion and hepyng of synne vpon
synne / he was not satisfied with the grete offence of ad
uoutrie done ayens almyghty god / but shortly after com
mytted manslaughter. Auoutrie in any persone is to be
abhorred / and it is moze to be abhorred if manslaughter
be Joynd to it / and namely the sleynge of soo cleue and
soo holy a man to whome he was soo grete beholder
for his trouthe and laboures whiche he toke in his wars
res and besynes. Howe mozeouer howe many grete be
nefites had he befoze this of almyghty god / wherby he
myght not of very ryght bzeke the leest of his commaun
dementes without grete vnkynndenes / he neuerthelesse
woldenot lette to comynytte these abhomynable synnes
aduoutrie and manslaughter / and a longe season laye and
was accostomed in theym. But yet let vs calle vnto our
myndes howe mercifull almyghty god was vnto hym
for all this. Our blessed lord almyghty god of his ins
fynyte goodnes and mekenes sente a pphete vnto hym
the whiche warned hym of his grete offences. And as
soone as Dauid was in will for to knowlege hym selfe
gultie and sayd. *Peccavi domino.* ¶ I ha
ue offended my lord god forthwithall his synne was

forgyuen. Is not the grete mercy & meeknes of almygh-
ty god grete to be magnified & spoken of that he shew-
ed to Dauid / after so grete benefites giuen vnto hym
after his greuous offences and very grete unkindnes.
soo soone for to gyue hym mercy and forgiuenesse. yes
truly. yet notwithstandinge for all this / anone he for-
gate the goodnes of almyghty god & againefell to synne
in the synne of pryde / beinge proude of the grete numbze
and multitude of his people ayens the commaundemēt
of the lawe of god / wherby all his grete unkindnes be-
foze was renewed more and more. What thinge myght
he than trust to haue but onely the punysshemēt of god /
whiche he gratefully feelinge was metuaylously penitent
and konwlegede hym selfe greuously to haue offended
our lord god askinge mercy / made this psalme with
grete contricion and sorowe in his soule / wherby agayne
he obteyned forgiuenes. Nowe ye vnderstonde who ma-
de this psalme / what occasyon caused hym to wryte it / &
what profite he gate by the same. Whiche of vs nowe
that were seke in ony parte of his body beinge in Jeos-
pardy of deth / wolde not diligently serche for a medys-
cine wherwith he myght be heled / and firste make in-
quysition of hym that had the same sekens befoze wolde
we not also put very trust & hope to haue remedie of our
disease by that medicine wherby lyke maner seknes and
diseases were cured befoze. With we nowe therfore ha-
ue herde tell for a trowth howe gretly seke and diseased
this prophete Dauid was / not with sekens of his bo-
dy: but of his soule / & also with what medicine he was
cured and made hole. Let vs take hede and vse the same
whan we be seke (in lyke maner as he was) by ourr sin-
nes shortly to be cured / for he was as synners as we be

but he didde hollosme penance makynge this holy psalme
wherby he gate forguenes & was restored to his soules
helthe. We in like wise by ofte sayenge and redynge this
psalme with a contrite herte as he didde / askynge mercy /
shall without doubte purchase and gete of our best and
mercifull lord god forguennesse for oure synnes. This
psalme is deuised in thre partes. In the firste the mercy
of god is asked. In the seconde reasons be made wherby
the goodnes of god sholde be moued to mercy / and in the
thirde is grete gladnes shewed for the vndoubtefull ob-
teynyng of forguenes. Allthoughe almyghty god in
his selfe and of his eternall beinge & nature is without
mutabilite or chaunge / yet diuers affectes be giuen to
him in maner as be in man / as it myght be thought / some
time wroth and sometime mercifull / in case he myght be
chaunged from wroth in to mekenes / but not withstan-
dinge as saint James sayth. *Apud deum nulla trans-*
mutatio est neq; vicissitudinis obumbratio. God
is without mutabilite or chaunge / he is alway one for
as we se the beame that cometh from the sonne alway one
in it selfe hurteth and greueth the eye that is not cleane
and perfyte / and comforteth the eye whiche is pure with-
out any chaunge of his operation. Soo almyghty god
is called greuous vnto a sinner infect with the malice
of sinne / and meke and gentill vnto the right wise man
that is purged from sinne / this is done without mu-
tabilitie in god. Truly as longe as a creature continu-
eth in the wretchednes of sinne / so longe shall he thinke
he that god is wroth with him / like as the eye whyles
it is sope / soo longe shall the sonne be greuous and
noysome to it / and neuer comfortable tyl the seknes and
disease be done awaye. Therefore Would consideringe

in hymselfe how greuously he had offended almyghty
god/and that no man may bere & suffre his punysshment
maketh his prayer that he vouchesaue neyther to punyshe
the hym eternally by the paynes of hell/ neyther correcte
hym by the paynes of purgatorie but to be meke & merc
cifull vnto hym. **T**he maner wayes almyghty god des
leth with synners after thre dyuers kyndes þ be of them.
Some maners of synners there be that contynue in ther
wretchednes vntil they die/and those almyghty god pun
yssheth in the eternall paynes of hell/ the mynystrs of
those paynes be the deuylles. **S**ome maner of synners
there be that soon what befoze theyr deth hath begon to
be penytent & amende theyr life/ & these almyghty god
punyssheth in the paynes of purgatory whiche haue an
ende/ & they be mynystrred by his aungelles. **T**hirdly some
there be whiche by grace in this life hath soo punysshed
themselfe by penaunce for theyr offences/ that they haue
made a sufficiēt recompence for them. And these almy
ghty god dooth accepte by his infynite mercy. **T**herfoze
this pphete sayeth. *Domine ne in furore tuo arguas
me: neque in ira tua corripas me. Misere mei domine quia
infirmus sum.* **G**ood lord correcte me not in the
euerlastyng payne of hel/ neyther punyssh me in the pay
nes of purgatory haue mercy on me good lord for I am
feble & weyke. **O**f a trouthe euery man & woman shall sto
de befoze the trone of almyghty god at the daye of Iuge
ment/ & at that tyme suche as neuer wolde be penytēt for
theyr offences in this life shall be punysshed very sharply
and greuously in the eternall paynes of hell & with this
moost sharpe & greuous worde spoken of almyghty god.
Ete maledicti in ignem eternum. **G**o ye cursed peo
ple in to the eternall fyre. **T**hey shall go awaye from his

face whose beaute can not be expressed / wheron the aun-
gelles desireth to loke and to beholde it. And also they
shall departe with his curse / not in to a place of ony plea-
sure but of all dyspleasure and greuousnes. whether / tru-
ly in to the fyre that neuer shall haue ende / for it shall be
euerlastynge. *In ignem eternum.*) ¶ Where also shall
be noo frendshyp that is comfoztable / but on euery syde
the horryble & ferefull syght of deuylles. Almyghty god
sayeth. *Preparatus est diabolus et angelis eius.*)

That fyre is prepared for the deuyll and his aungelles
Take hede with what paynesfulnes and bytternes they
shall be reproued / forsaken and punysshed / whiche shall
be turmented in that fire. Therefore our prophete Da-
uid asketh of almyghty god to be delyuered from that
euerlastynge payne. *Domine ne in furore tu arguas*
me.)

¶ In the euerlastynge punysshement all
myghty god shall be soo greuous and intretable that if
all the aungelles and all the hole courte of heuen sholde
praye for synners beyng in those paynes of hell / they
sholde not be herde. Notwithstandynge he delecth more
meke ly with the soules that be punysshed in the paynes
of purgatory for the whiche he heareth the prayers of good
people. Elles as it is wyrtten in scripture. *Unum*

est et in vtilis p defunctis exorare vt a peccatis soluan-
tur.) ¶ It were vayne and vnprofitable to praye for
them that be deed to thentent they may be delyuered fro
the paynes deserued for synne. It is without doubte that
god accepteth the prayers / sacrifices / & other good wer-
kes offered to hym for the soules in purgatory whereby they
may be the soner delyuered fro payne. Of a trouth I pla-
ce it is so grette acerbite of paynes & no dyfference is betwene

the paynes of helle and them but onely eternite/ the paynes of hell be eternall and the paynes of purgatory haue an ende/ therfore almyghty god dooth punyſhe ſinners very ſharply in theſe paynes all though they haue an ende. And bycauſe of that our prophete prayeth ſayenge.

Deus in ira tua corripias me. ¶ **C**orrecte me not good lord in the paynes of purgatory. The mercy of god is grete vpon ſinners whiche will tourne them to him by forſakinge their ſinnes / that where as they haue deſerued eternall paynes/ they may chaunge and mytigate them in to temporall paynes in this liſ by penance/ and after they be deed to make full ſatiffaction in purgatory. But ſith theſe paynes be ſo greuous as no tonge can tell yet the mercy of god is ſo grete that if they will in this liſ they may punyſhe themſelſe for their offences atent almyghty god / & he accepteth your owne punyſhement done here (if it be ſufficient) ſo mercifull that anon whan their ſoules be departed from the bodies / they ſhall neither be caſt to hell neither in to the paynes of purgatorie / but without ony lette to be in the glorious place of heuen. Our prophete therfore ſeringe to offende almyghty god / ſyth that afore time he was overcome by his owne voluptuouſnes / nowe moche more he dreads leſt he ſhall be ſainte in himſelfe for ſore of the bitterneſſe of theſe paynes/ wherefore he ſaith. **Miserere mei domine quoniam infirmus ſum.** ¶ **B**leſſed lord haue mercy on me for of my ſelfe I haue noo ſtrength/ ſo he as he myght ſay. I was feble and ſainte i reſiſtinge myn owne pleaſure / and moche more feble I ſhall be to ſuffre thoſe grete paynes/ for this cauſe good lord neither punyſhe me eternally in hell / neither correcte me in the paynes of purgatory / but accepte my penance whiche

my lechenes may suffice no we i this lyfe. Blyssed loyde
thou arte alwaye good and mayst hurt noo man with-
out he hymselfe be in the blame/not by thyne owne fault.
For where as the sonne deme is ghoitable to the eye that
is cleue and hole / and greuous to the eye whiche is soze
and watry / there is no blame in the sonne but onely i the
lechenes that is in the eye. So where that almyghty god
rewardeth some with Joye & some with payne/no blame
is in god / but onely in the synner whiche is so soze infecte
with synne þ almyghty god can do no lesse but punyssh
hym as long as he contynueth in that synne / all though
almyghty god in hymselfe can not be but all good. This
holy pphete therfore prayeth that he may be made hole
of his greuous lechenes whiche is synne / saynge. **Sana
me domine.** ¶ Good loyde make me hole. Cruely that
creature hath the nede for to be made hole whiche is so soze
bexed with greuous lechenes that utterly he ca synne noo
rest in any parte of his body / where also not onely the
membres whiche be stronge fele trouble and payne / but
as well they that be feble be troubled in lyke maner. It
is the properte of synne to infecte any creature in that
manner wyse. For as Hase the prophete sayth. **Quia
inquit quasi uirum feruens quod quiescere non potest.**

¶ The herte of a synfull persone is lyke vnto the trou-
blous se whiche neuer hath rest / what thyng maye be
thoughte more troubleous and more vnquyetethan is
the se whan that it rageth. Eue in lyke wyse is the herte
of a synfull persone. ¶ Saynt Ambrose aseth this
quesyon as thus. What payne is more greuous than is
the wounde of a mannes conscience inwardely / it trou-
bleth / it vexeth / it payneth / it tereth / and / also it curs-
syeth the mynde / and it steryeth vplodowne the memo-
rye

it confoundeth the reason / it croaketh the wyll and enqui-
reth the soule. Therfore our pphete addeth i his prayer.
(Quoniam conturbata sunt omnia ossa mea/et anima
mea turbata est valde.) **L**orde make me hole/for
all the partes of my body be without reste/and my soule
is sore troubled. wherof cometh this grete trouble but
only of synne/which tourneth away the face of god from
synners. **W**e rede in scrypture that on a tyme the see
was very troublous whyles our sayour Ihesu cryste
ones slept in a shyppe all the see was moued and stered
with stormy tempest/ but anone as he opened his eyen/
With one worde it was swaged and at rest / whiche trou-
ble and ynquietnes of the see sygnefyeth the trouble of
the soule whan almyghty god torneth away his face
from the synner/for it is wyrtē i an ather place. **Quies-
cente te faciem tuam turbabuntur.** **W**han thou good
lorde tournest away thy face al thynges shal be troublid.
Therfore the vexacion of the soule shal not be mytygat
and done away vnto the tyme our mercyfull lord god
turne hym selfe vnto the synner. Our lorde shal turne
hymselfe as soone as the synner wyll be conuerted from
his synfull lyfe. He promysed so to do by his prophete isa-
chaze/sayenge. **Conuertimini ad me et ego conuertar
ad vos.** **B**e ye turned to me and I shal be tourned
vnto you. O blessed lorde how redy is thy mercy to syn-
ners whiche wyll turne theym to the by doynge penances
that thou wolde vouchesaue to prowyse thy selfe to be tur-
ned vnto theym as soone as they shal tourne them selfe
vnto the. Therfore our prophete sayeth to the. **Re-
de domine usquequo.** **G**ood lorde whytaryest thou
so longe/as he myght saye/Thou knowest my tribulacyon

and nowe I am touned to thee / Toke suffred me so
longe to be vexed with this trouble: Commaunde the
thunders / swage the tempestes / deliuer my soule fro these
stormes / for p[er] thy mekenes be touned and lake vpon me
all the members of my body and all my soule shall be in
rest and peace. **Conuertere ergo domine et eripe.**

animā meā. Therefore good lord be thou touned vnto
me and deliuer my soule from this tribulacyon toher
with it is troubled by the reason of my synne. Deliuer
my soule / make it hole from the schenes of synne by the
medycyne of penaunce / deliuer it from the bytter paynes
of purgatorye / deliuer it also from the eternall punyshment
whiche will be excrcysed in hell. This holy pro
phete mekely prayeth almyghty god for to be deliuered
from all these paynes / he sayth. **Saluum me fac.**

Good lord be saue me frome all these outragious paynes.

¶ All this whyle it hath ben spoken to you of this holy
prophetes petycyon. Now foloweth the reasons whi
che he maketh whereby almyghty god must nedes be mo
ued to graunte his petycyon. The fyrste reason is taken
of the mercy of god. But what shall we saye of this / is
almyghty god unmercifull and unmercifull. I saye verily.
It is wryten by the prophet. **Misericos et mis**

eratus domenus pater et multum Misericors.

Our lord is bothe mercifull inwarde and all the doer
of mercy outwarde / p[er]p[et]ent / and alwaye mercifull. He
therefore hath mercy and p[er]te vpon wretched synners
and is alwaye mercifull / and he that is wretched /
full must nedes excrcyse his mercy in dede. But vpon
whome. Vpon ryghtwysse people. What needeth that /
synneth in them is not wretchednes / for why they be with
out synne / whiche onely is wretchednes. Therefore to be

mercyfull and excercyse mercy in dede is necessary to syn-
ners. The ryche man of weth of dutye to doo his mercy
vpon the poore creature. And the physycyn vpon the
seke. Soo almyghty god must doo his dede of mercy vn-
to synners. It is wyrtten in the gospell. *Domina his q̄
lani sunt opus est medico sed q̄ Male se habent.*
They that be hole nedeth no physycyn / but a physycyn
is nedefull vnto them that be seke. The myserable syn-
ners whiche be thrauste downe by the moost myserable
sekenes of synne haue grete nede of a medycyne to make
theym hole. What is that? Truly the mercy of almyghty
god / for the poorer that a man be the more nede he hath
to the ryche man / and the more seke that a man is the bet-
ter medycyne he hath nede of. Synners therefore whi-
che be in so grete and myserable nede of helpe haue mo-
che nede of the grete mercy of almyghty god. For the whi-
che saynt Poule sheweth the largenes of grace was gy-
uen for the gretenes of synne. *Ubi abundant de-
lictum: superabundauit et gratia.* Where as synne
was abundant / grace was superabundant. But al-
myghty god wyll neuer haue mercy on them that forsake
his grace & tourne themselves away from hym but yf they
wyll be turred agayne to hym by penance. For without
doubte he is mercyfull & wyll excercyse his mercy in dede
vpon them that wyll tourne to hym by penance. For it
is wyrtten in ecclesiastico. *Qm magna misa domini &
ppitatio illius conuertentibus ad se.* Howe grete
is the merces & mercyfull doyng of god to those that wyll
turne to hym. Dauid therefore after he had synned &
turned by himselfe by penance vnto god asketh this pray-
er / that our lord of his goodnes wolde vouchesaufe

to be turned agayn to hym / deliueringe his soule fro
all perilles / he forgetteth his reason by his merry saynge
Propter misericordiam tuam. ¶ Good lord save me for
thy grete mercy. Not onely he legeth his merry to bynde
his reason / but also his wylde doo / for bycause he is his cre-
ature and of his operacion / therfore god of his wisdom
sholde not suffre hym to peryll he. It sholde seme that he
was create of god but in vayne and for no thyng / with-
out he myght come to the ende that he was made for / he
was brought forth i to this worlde by his creatio / to shew
tent he sholde knowe god / & þ knowledge had / he sholde love
hym / and in that love he sholde alwaye bere god i his
remembraunce / and neuer cease in gyyng thanks to
hym for his innumerable benefites. But these thynges
can not be done in purgatorie / and moche lesse in hell / for
in purgatorie is so grete sorowe for the innumerable pay-
nes / that the soules there may scante have remembraunce
of any thyng elles save on those paynes. Sith it is so
that the sorowes of this worlde more vehemently occupi-
eth the mynde than doth the pleasures / and also the plea-
sures of this worlde (if they be grete and over many) will
not suffre the soule to remembre it selfe / moche lesse ther-
fore it shall have any remembraunce abydinge in torme-
tes / for cause also the paynes of purgatorie be moche mor-
e than the paynes of this worlde / who may remembre
god as he ought to do beyng in that paynful place / ther-
fore the pphete sayth. *Quoniam non est i morte q memor
sit cui.* ¶ No creature beyng in purgatorie may have any
in remembraunce as he sholde. Than sith it is so that in
purgatorie we can not laude and prayse god how shal we
do if we be in hell / truly in that terribile place no crea-
ture shall neyther love god / neyther laude hym. But all

way they shall be inclosed with continuall hatred and
blasphemynge / crienge out on almyghty god and des-
pisinge his holy name. This prophete for this cause ad-
deth sayenge. *In inferno autem quis confitebitur tibi.*
¶ Blessed lord what creature shall honour and worship
the in hell. Thirdly he fortesteth his reason by the right
wisenes of god on this wise. God is right wise / wherfore
he may not of right punyssh the two for one and the same
cause / an offence ones punysshed it is no right that the sa-
me be punysshed agayne. The goodnes of almyghty
god gyueth vs tyme and space to punyssh our owne sel-
fe by doyng de we penaunce for our trespasses / and that
done sufficiently he is content so to forgyue vs without
ony more punysshement / whiche saynt Poule witnesseth
sayenge. *Si nos metipos diiudicauerimus non utique
diiudicauerimus.* ¶ If we gyue streight Iugement
ayens our selfe by doyng de we penaunce / almyghty god
shall neuer after Iuge vs by his streight punysshement.
The holy prophete sheweth what payne & punysshement
he vseth ayens hym selfe sayenge. *Laboravi in ge-
mitu meo.* ¶ I haue laboured i my wepyng. The we-
pyng hertely for synnes is of so grete vertue & strength
unto god that for one wepyng comynge fro the herte of
a synner / our lord forgyueth his trespassse. *Quia in qua-
cūq; hora peccator ieiunauerit saluus erit.* ¶ For whan
euer a synner wepeth & wayleth hertely for his synnes / he
shall be saued / wepyng doth that thyng i the soule whi-
che rubbyng & fretynge doth in the iren. Rubbyng ta-
keth away ruste and tankrynge frome the iren. And
wepyng putteth awaye frome the soule the infection of
synne. The yren with rubbyng anon will shyne ful
bryght. So the soule with wepyng is made fayre and

whiche wepyng cometh of the very sorowe frome þe herte
like as synne is causede and cometh of the unlawfull
pleasures of the body. Therfore as the unfayned sorowe
of the herte putteth awaye the unlawfull pleasure of the
body. So doth herte wepyng for synne expell synne / &
is a sufficient and Juste recompence for it. But here it is
to be notede that the prophete sayd not onely he weped /
but also he sayd. *Laboravi i gemitu meo.* ¶ I have
laboured in my wepyng / What other thyng is it to la-
bour i wepyng / but as we myght saye / almost to be made
wey with wepyng. Therfore this prophete wayled &
weped often tymes for his synnes / i so moche he thought
in hymselfe for the grete laboures i his wepyng almoste
to have ben overcomen / to thentent he myght dewly and
sufficiently punyssh his body in this life. Also he we-
ped not onely / but also very soze and pitefully / for his
cause he myght washe every synne in hym with his
bitter teares. In like maner as wele by rusty & cankered
pottes whan they shall be made cleane / fyrst they rubbe a-
waye the rust and after that washe it with water. So
dyd this holy prophete / firste by his wepyng scoured
and made full cleane his soule frome the rustynesse and
cankryng of his foule synne / and after washed it with
his wepyng teares. He made his promysse not onely on-
es or twice so to do / but also every nyght to wepe & wayle
he sayeth. *Quiaabo per singulas noctes lectum me-
um lachrimis meis.* ¶ I shall every nyght washe
my bedde with my wepyng teares. And by this saye
bedde is understonde the fylthy voluptuosite of þe body
wherin the synner walloweth and wrappeth hymselfe
like as a cowe walloweth in the stynkyng goze pitt of

in the puddell. If thou wylte vnderstonde by the nyghtes the derkenes of synnes / than it is all one to walsh e uery nyght thy bedde and to wepe and wayle the pleasure of thy body by the sorowfull remembraunce of thy synnes one after an other. It foloweth agayne in the same. *Stratum meum rigabo.*) ¶ I shall walsh my bedde. By this bedde is vnderstonde the hepe and multitude of synnes wher in al be heped and gadered togyder vpon a rocke. Then if euery oblectacion of synne shall be done awaye by wepyng teares / it may well be called a grete shoure or a flode of theym wherwith the hepe of synnes shall be washed awaye. Fourthly he maketh his reason by the grete power of almyghty god by this maner. It semeth not so grete a mageste to excercise and proue his strength vpon a feble and weyke persōe for than it sholde be as Job sayeth. *Contra folium qđ vento rapitur potentiam ostenderet suam.*) ¶ He sholde shewe and proue his strength ayenst the lese þ with a litell wynde is wagged & blowen downe. It becometh not hym so to do whi che hath all power & is almyghty / but rather that he defende and saue theym that be impotent and feble / for of theym þ folyshely dyd tēpte the goodnes of almyghty god / it is wyrtē. *Et saluauit eos propter nomē suū vt notā faceret potenciā suā.*) ¶ He saued them for his holy name that his power myght be knowen. On this wyse without doubte the power of almyghty god is shewed to his grete honour and glorie. What prayle were it to a graūt to fyght ayenst a gnat / or how sholde his strength be knowen all though he haue the better of the gnatte. Sholde he not be dyspraysed for that victory. Grete laude and prayle is in wyld beasts lackynge reason / that they will forgyue and not venge themselfe vpon other

wey her bettes that knowlegeth theyr feblenes and be we
downe to them / they absterne from theyr crueltie & mas
lice. *Parere prostratis vult nobilis ira leonis.*)

The lion is so noble that in his anger he wyl not hurt
the beeste that falleth downe and meketh hymselfe vns
to hym. Shall not therfore god to whome is ascribed al
goodnes and maye that may be in any creature be mee
ke and gentyll / and shall he not be pacient and spare wey
ke and feble creatures mekyng themselves and knowynge
theyr olone infirmyte / yea doubteles / for the more
that a mā is endued with the vertue of strength / the more
meke and gentyll shall he be. Therfore almyghty god
that is moost myghty of all must nedes be moost gentill
and meke. The prophete therfore sheweth his feblenes
willynge thereby to moue the goodnes of god to mercy
and pyte. *Turbatus est a furore oculus meus.*)

He sayth good lord the eie of my soule is troubled and fered
of thyn Infynyte punysshement. In an other place he
sayth.

*Quis nouit potestatem ire tue: aut pte timo
re iram tuam dinumerare.* **B**lessyd lorde whome may
knowe the gretnes of thy punysshement / or for fere dare
take vpon hym to mesure it. He therfore considerynge in
hymselfe the grete punysshement of almyghty god and
in maner as he wolde mesure it / perceyue well that
it is moche. It is noo meruaile than though he fere / & al
so quake for fere and almay be in dyche of the punyssh
ment of god or euer it falle vpon hym / beholdynge also
with the eie of his soule the crueltie of his infynyte payne
(whiche as we sayd before can not be mytygate) howe
may he be but sore troubled bothe in soule & body. Ther
fore with grete fere and dyde prostrate before almyghty
god he sayth. *Turbatus est a furore oculus meus.*

T Good lord the etc of my soule is sore troubled for feare of thyn euerlastyng punishment / and not onely blessed sauyour I do suffer this / but also I am ofte overcome of myn enemyes the fleshe / the worlde / and the devylles / that utterly my strengthes be gone I am brought to nought and waxe feble and olde not able of myn owne selfe to stande in theyr handes.

Inveteravi inimicos meos. **I** am olde and unwyldy hauyng no strength to withstande myn enemyes. The hole effecte of this fourthe reason is this. Sith it is so that this prophete is in so grete feblenes & submyttinge hymselfe all hole to god / he of his grete power may not be but mercifull vnto hym. The thyrde parte of this psalme is yet behynde wherein the prophete trustyng very ly of forgyuents Joyeth in hymselfe with a bolde and hardy spirite. The vertue & strength of the grace of god is meruaylous that where it ones perleth & entreteth in to the soule of any creature it maketh hym bold & to hope well / in soo moche þ he dare make batayle afeilde ayenst his enemyes. Take hede & beholde the sodayne chaunge of this prophete caused by the goodnes of god / where but late he was vexed & troubled with fere and dyrbenes / wertheles now he yngne comforted by the grace of almyghty god / he hath audaunce to despyse his enemyes and commaunde them to go away fro hym / he sayth.

Dilecte a me omnes qui operamini iniquitatem. **C**an ye that be the doers of wickednes I commaunde you go fro me. Truly the doers of wickednes be they whiche besleth themselfe & be aboute to cause synnes to be done / like as the damped spirites were sicke / by whose entysement synne entred first in to manes soule. Of this disposicion be the wicked and malicious devylles whiche neuer god

aboute other thyng but that they may craftly deceyue
with theyr fraudes and bypunge mennes soules in to the
snoues of synne. Therfore this pphete sayth vnto theym.
Discedite a me omnes qui operamini iniquitatem.

Go fro me all ye that be the doers of wickdnes. He
sheweth the reason why they ought to goo fro hym / for
by cause he longeth not to them / as longe as he was the
seruaunt of synne / so longe was he vnder þ power of Sa
than and his mynystrs. But now he lieth that by true pen
nauce he hath turned hymselfe vnto almyghty god and
hath vtterly cast awaye and forsaken his synnes / he is cle
ne deliuered from the power of the deuylles / but what is
the cause of this / it foloweth.)

Quoniam exaudiuit
Dominus vocem fletus mei.) **F**or our lord of his
goodnes hath herde the voyce of my wepyng. Take hede
howe grete the vertue is of wepyng. Teres that whan
they be shedde from the herte of a true penytent / anon
they ascende in to the hyghe trone of almyghty god / and
also they be herde i his eare / they be not herde onely / but
also they be graciously herde the petition asked by them
is graunted / and taken in to the bosome of the hygh mas
teste of god. And for that cause he sayth.

Quoniam
exaudiuit Dominus vocem fletus mei. Exaudiuit do
minus deprecationem meam: dis orationem meam suscepit.

Our lord hath herde the voyce of my wepyng. Our
lord hath herde my prayer / and also acceptably taken vp
my petition. Nowe here gyue hede with howe grete in
warde Joye this prophete aununceth hymselfe whan
he doubleth and soo ofte reherceth that he is graciously
herde of almyghty god. Truly the Joye that a true peny
tent hath is grete whan he vnderstandeth and knoweth
hymselfe to be at liberte from the seruytude and daunger

of synne. The prophete is Joyfull and gladd that he is
clene deliuered from the power of his aduersaries / and
maketh imprecation agens them that they for theyr ma
lice may be shamed & gretely troubled. Certaynly the de
uyles ought to be ashamed & not vnworthy when they
so behemety do agens almyghty god theyr maker / they
be not ashamed to drawe and enduce vnto theyr seruyce
those persones whiche studieth gladly to serue god. And
of this they ought to be more ashamed þ the same per
sones whiche they thynke verily be surely in theyr poss
ession and as creatures forsaken of our lord god / neuer
theles as soone as they be penytent and wyllynge to for
sake theyr synnes / they be utterly deliuered from theyr
power / and also they dare no more medell with them / for
the whiche they be soze vexed and troubled seynge theyr
praye whether they wyll or wyll not to be taken awaye
fro them. Certaynly than they gnasse with theyr teeth /
they wayle / they be full of wyath and waxe wood / & that
they may ofte be vexed on this wise the prophete maketh
his imprecation. *Erubescant et conturbentur vehem
enter omnes inimici mei.* ¶ This imprecation is
good and rightwise / for why grette honour by it is gyuen
to almyghty god / grette helpe and socoure vnto them
that be penytent / grette Joye to them that be rightwise
of ouercomynge theyr enemyes / and meruayllous grette
edificatio vnto the deuyles / wherfore the pphete agayne
maketh his imprecation desirynge that synners may be
toured to god / and forsake theyr synfull life / and by
the deuyles may be more & more ashamed. ¶ *Querant
et erubescant.* ¶ Blessed lord e graue synners þ grace they
may be toured to the / to the grette shain & edificatio of the
deuyles. *Valde velociter.* ¶ And graunte þ it may
be done shortly.

Beati quorum:



This psalme of a good congruence and not vnworthy is called a penytenciall psalme bycause penaunce is so diligently treated & spoken of in it. fyrst the prophete prayseth the whole synnes be vtterly done away by penaunce Agayne he sheweth the wretchednes of those that forsake penaunce. Also he sheweth the occasyon and manner of contricion/confession/and satisfaccion/ whiche be the thre partes of penaunce. firste he prayseth gretely the vertue of contricion namely where there is a full purpose of confession. He teacheth also the necessity of it. He sheweth also the impedymentes of it / and remedies for the same. He comforteth & lifteth vp them that be weyke in soule. He calleth agayne those that be out of the right way to come to blisse and in manner threteth them. He promyseth dampnacion to them that refusethe penaunce/to them that doth it forgyuenes/to them that go forth warde and profite in it Joye. And last he promyseth eternal glorie to the that be profitable. This holy prophete goth shortly on all these / in the same order as we haue reherled to you It is grete prayse to them whose synnes be done away by penaunce to be called blessed. And truly there is no thyng elles in this worlde that may so speedefully cause any creature to be blessed as purgynge of synne by penaunce. For bodily helth/faynes or beaute/strength/agilite or actyuenesse/honours/richeffe/ & other suche pleasures wordly/ rather byynge.

a man out of the right and true way of beatitude/whiche
dayly we may beholde & perceyue in many/ & if they had
wanted these pleasures sholde moze diligently haue hol-
den themselves in the pathe & byyngeth & ledeth vs vnto þ
blessed life. No creature lyueth & neuer did amysse. For
as saynt James sayeth. *In multis offendimus oēs.*
¶ We all haue offended in many causes he & hath offens-
ded hath erred and gone out of the right waye. And the
comynge agayne into þ right waye is onely made open
& shewed to hym by penaunce. Therfore onely they that
be penytent are blessed / for they & none other take theyr
Journey in to the heuenly contree where is very blessed-
nes. Nowe in this life by true fayth & hope/ & after in ve-
ry dede. But syth penaunce hath thre dyuers partis / & is
to saye/contricion/confession/ & satisfaccion/ & moze diligent-
ly that ony creature exerciseth hymselfe in euerichone of
them/ & moze nere he is vnto þ eternall blisse/ for by those
thre like as by so many instrumentes/ we make a perfite
casyng & clensyng of þ soule from synne. Whan we be
aboute to rase & do away ony maner wrytyng / we firste
scrape þ paper/ & by that rasure or scrappynge som what is
tauen awaye of þ letters/ & as a defoymte of þ very per-
fite knowlege/ & the letters may not be perceyued & discer-
ned but derkly/ if we rase it agayne the letters shall than
be utterly done awaye & put out of knowlege / & if we do
so the thirde tyme/ than shall no thyng of þ leest letter be
sene but as clene as euer it was. Soo in like maner we
shall remembze to be done i our soules for doyng away
of our synnes by the thre partes of penaunce. By þ vertue
of contricion our synnes be forgyuen/ by confession they
be forgotten/ but by satisfacciō they be so clene done away
& no sygne or token remaineth in ony condicion of them.

but as cleane as euer we were. All be it after contricion & confession synne be done away / yet a dutye remaineth i the soule that nedes must be payed & performed by suffering payne. For although by contricion & confession þ payne eternall þ we sholde haue suffered be done away / neuertheles there abideth i þ soule a certayne taxation oꝝ dutye whiche without doubt must nedes be content & satisfied eyther here i this life by temporall payne oꝝ elles after this life i purgatorie. But where as any creature haue made due satisfaction i this life neuer after shall suffer moze payne / & also he is cleane out of dette & no thyng after that shall euer be claymed of hym / wherfore the prophete sayeth.

Beati quorum remisse sunt iniquitates.) ¶ Blessed be they whose synnes be forgiven. Beholde first þ remission of synne by contricion.) *Et quorum tecta sunt peccata.*) ¶ Blessed be they whose synnes be hyd & put out of knowlege / whiche is done by confession. *Beatus vir cui non imputauit dominus peccatum.*) ¶ Blessed is he to whome our lord hath not imputed oꝝ layd any synne to his charge. Beholde þ thirde tyme þ hole & perfite doynge away of synne by satisfaction. Many there be þ wayle & be contrite & also confesse theyr synnes / but leat one amonge a thousand can be founde þ doth due satisfaction. Therfore where as before the pphete shewd in þ plurel nombꝛe signifieng þ many were blessed whose synnes be forgiven couered and put out of knowlege / now he speaketh in the singular nombꝛe signifieng that fewe be whiche do due satisfaction. *Beatus vir cui non imputauit dominus peccatum.*) ¶ Blessed is þ creature to whome our lord hath imputed no synne. The mercy and goodnes of almighty god shewd vpon synners is meruayllous grete whiche the moze that they call to theyr owne mynde and

expresse theyr owne trespasses/ so moche þ more he forge-
teth & putteth them out of his mynde/ & the more diligēt
ly they shewe theym without glose or deceyte to thentent
they may be openly knowen by confession the more bes-
sely he couereth & putteth them out of knowlege and last
the more þ thay thynke & ascrybe theyr offences to theyr
owne grete unkyndnes punysshynge thē selfe for theyr
errours/ soo moche lesse he layeth any trespasse to theyr
charge/ but vtterly he taketh awaye theyr synne & leueth
no thynge of it behynde. We be shewed and warned that
it is not onely ynough to be contrite & confessed for our
offences but also we must be besy in doynge good werkes
to make satisfacciō for them for if we be negligent i this
thirde parte of penaunce whiche is satisfacciō It is to be
fered lest i vs be some maner pzeuy gile or faute/ wherby
we be deceyued/like as we se. If a tree hath brought forth
buddes & floures & after that bryngeth forth no fruyte/
we thynke verily þ some defaute is within þ tree whiche
is cause therof. Euen so i mānes soule whiche fyrste hath
brought forth the budde of cōtriciō / & after the floure/ of
confession if at the last it brynge not forth the good wer-
kes of satisfacciō it is to be dredde lest any pzeuy gile or
deceyte remayne still in the soule/ that is to saye it is not
very contrite & truly confessed/ there lacketh very contri-
cion & true confession. The persone whiche hath all thre
partes of penaunce contricion/ confession and satisfacciō
is neuer begyled/ but doubtles he goth in the right pathe
that ledeth the waye vnto euerlastynge blisse / therfore
the prophete addeth sayenge. **Deest in spiritu eius
dolus.** ¶ He that hath done his buyte and constan-
ned hymselfe soo besely and many tymes to make satis-
facciō for his offences that our lord in any condicion

shall impute no trespasse or fault vnto hym / truly in his
soule is no decepte nor gyle other of vnttrue contricion or
fayned confession. In this life contricion may soone be had
by the grace of god with a litell sorowe. Also þe sacramēt
of absolucio is a grete helpe vnto them þe hath made theys
hole confession. For it is sayd of almyghty god to them þe
hath power for to here confessio. *Quoz remiseritis pctā
remittunt eis.*) ¶ The iniunction of a good dede i the
waye of satisfaccion of a mānes owne ghostly fader hath
grete vertue but if it be taken with a good wyll / it is of
moche more efficacye & strength / for it is wyten. *Melis
or est obedientia q̄ stultorum victime.*) ¶ Obedience is
better than folishe sacrifice. Nowe if we refuse and take
no hede to that thyng wherof the prophete admonysheth
vs / we be grete to be blamed and not without a
cause / sith onely by that waye we must come to eternall
blisse / for if we will not stude and be aboute to purge
our soules by these meanes / by the thre partes of penance
afore reherced / we take not the waye to blisse / but vnto
miserye and wretchednes. Truly as i heuen where is all
goodnes and plesure without ende is very blisse. So
i hell wher as is all euyl and no pleasure is moost wret-
chednes / to the whiche myserie we be brought by our
synne. And contrary wyse we be brought vnto blisse by
purgyng of our synnes. Moreover if the filthynes of
synne be ones conceyued in the soule / and longe cōtinue
there by vnhappy custome / it maketh foule and infecteth
it more & more / as we se by bryne or any other synkyng
lycou put in a vessel / the longer it be kepte in the same /
so moche more it maketh foule the vessel & corrupteth it.
Another example: As we se a byle or botche full of mat-
ter & filth / the more & the longer it be hyd / the more groweth

with the corruption & venemouse infection of it/and also
perceeth to the bones and corrupteth them. In like wise
the longer that synnes be kepte close i the soules the mo-
re feble they be made & the more contagiously corrupte.
Also they infect the stronge partes of the soule / the ver-
tues of the soule and byngeth them out of custome of do-
yng good werkes. The prophete folowynge the sayd
symplytude addeth sayenge. *Quonia tacui inueteras-
uerunt ossa mea.*) ¶ Bycause I purged not my soule by
contricion and true confession of my synnes / but pryues
ly dyd holde my peace and kepte them within me / there-
fore the vertues of it be consumed by longe contynuaunce
in þ filthines of synne. *Dū clamarē tota die.*) ¶ And
this was done not withstondynge. I cryed out & made
my vaunt all daye / howe may this be / þ prophete before
sayth he helde his peace / & now he sheweth þ he cryed all
daye/perauēture he kepte secreete one thyng & shewed an-
other. Truly if we our selfe haue done any thyng that is
good/anone we be glad to shewe it openly to þ knowlege
of euery man. And cōtrary wise if we haue done an euill
dede or any thyng amysse we do as moche as we can pos-
sibly to hyde it. If also we do any thyng þ is prayse wor-
thy/we shewe it & in maner crye it out ouerall / & if we do
shewedly/we hyde it / we holde our peas / & kepe it secreete
So perauēture the prophete shewed his owne laudes &
prayles & kepte secreete his offences / wherof he sholde ac-
cuse hymselfe/for þ cause he sayd. *Quia tacui inueteraue-
rūt ossa mea dum clamarē tota die.*) ¶ Because I dyd
holde my peas & wolde not accuse my defautes / and also
shewed opely & made my vaunte of all my well doynge
& prayles / therfore þ vertues of my soule were longe dis-
cōtynued & brought out of vse. ¶ Occasio þ causeth and

byngeth vs to wretchednes is / if we shewe not & accuse
our selfe of all our synnes by confessiō / but kepe the secrete
But by what occasion be we brought and ledde into the
right waye of very blyss. The wise man sayeth. *Plus
maior homini expellit peccatū.* ¶ The dyede of god put
teth alwaye synne. Therefore the dyede of god is the very
begynnyng of puttyng awaye of synne / let vs call to re
membrance the sayenge of saynt Poule to the romayns
where he thzeteth them þe lye contynually in synne & wil
do no penaunce. *Secundum duriciam tuā et cor im
penitens: thesaurizas tibi iram in die ire.* ¶ That is
to saye / we prouoke the goodnes of almyghty god to pun
nysh vs bycause of our sturdynes / and wyl not turne to
hym by doyng penaunce / & i maner we gyue hym occasiō
to shewe vengeaunce & destroie vs bothe body & soule. For
truly ouer our hedes hangeth a swerde euer mouyng &
redy by the power of god / whose stroke whā it shall come
shak be so moche more greuous that we so longe by our
grete and manyfold vnkyndnes haue caused almygh
ty god and prouoked hym to more dyspleasure / whiche
wolde god we all were in mynde to remembre for the pro
phete bereth witness þe he toke occasion to forsake his syn
ne & tourne hymselfe to our blessid & mercifull lord god
by þe fere of his grete punysshement sayenge. *Quia die
ac nocte grauata ē sup me man⁹ tua cōuers⁹ sū.* ¶ Good
lorde I am turned to þe / for why the fere of thy grete pun
ysshement troubleth me bothe daye and nyght and at
all tymes / Dauid vnderstode that almyghty god was
displeased with hym / by the wordes spoken of the pro
phete Nathan sayenge. *Non recedet de domo tua
gladius eo qd desperaris me.* ¶ I shall punyssh the &
the lignage bycause thou despised me. By the whiche
C.iii.

wordes the herte of Dauid had as soke a stroke when he
remembred his synne / as it had ben perced thorough with
the sharpest thorne that myght be. For doubteles the re-
membraunce of synne pricketh and tereth the conscience
of a penytēt creature euer as soke as the thorne doth that
is steked fast in a mannes body. This holy prophete by
the soke and bitter prickynge of his conscience was made
so sorowfull and so full of wretchednes / that he is sayne
to turne to almyghty god. Also he is comen agayne to
hymselfe / where as before he was beside hymselfe. Every
synner not willynge to forsake his synne is beside hym-
selfe. For our sayour sayd. *Vbi est thesaurus tuus ibi
est et cor tuum.* ¶ Where thy treasure is / there is thy
herte. And saynt Austyn sayeth. *Uertus est ibi animus
ubi amat: q̄ ubi animat.* ¶ The mynde of a man is
more there where it loueth than it is vpon hymselfe. Da-
uid therfore beyngeloue with Berisabe had more mynde
on her than on hymselfe. Nevertheless whā his conscience
by þ remembraunce of his synne was pricked / like as I
myght be thrust thorough with a thorne / and he comen
agayne to hymselfe / scryng & sorowynge / he tourned vnto
god & forsake his synne. He sayeth. *Conuersus sū in
erupna mea dñi & fugit ut spina.* ¶ Good lord when my
conscience was soke pricked by þ remembraunce of myn owne
wretchednes I turned my selfe to þ. There be two thyn-
ges therfore whiche be the very cause that we turne our
selfe vnto almyghty god / one is when we call to mynde
his ferefull and greuous punishment. The other is
the sorowe in our herte when we remembre the multis-
tude of our synnes / wherby our best and most meke lord
de god is gretely discontent with vs. The fere of the
punishment of god is cause of sorowe for synne / and

who is true is in the calamity of this great first and for
raue / he tourneth hymselfe vnto almyghty god with
out doubt / and the mounyng of the soule first caused of
fere / and after of sorowe referred vnto god is called cons
tricion / whiche is the first parte of penance. After
that foloweth the seconde parte whiche we sayd is cons
fession. It is not ynough for a penytent to be contrite
for his synnes / but also he must shewe them all vnto a
preeft his ghosly fader when he hath conuenient tyme
and space so to do. For as we sayd before / if we our selfe
hyde and couer our synnes / almyghty god shall vncouer
them. And if we agayne make open and shewe them /
he shall hyde and put them out of knowlege. Dauid
therfore when by the remembraunce of his synnes he was
piched in his conscience like as he hadde ben thurst
though the herte with a thorne / tourned hymselfe vnto
almyghty god with all his herte / and confessed his synne
to the prophete of god comynge to hym he sayd. **Quis**
caui dñs. ¶ I haue offended my lord god. And we in
like maner whiche by conscience & grudge in our conscience
when we remembre the grete multitude of our synnes
wherby we haue grety dyspleased almyghty god / let vs
accuse our selfe & shewe our synnes by a true & hole con
fession / that every one of vs may saye with þe pphete this
that foloweth. **Delictum meum cognitum tibi feci.**
¶ Good lord I myselfe haue knowleged & made open
my trespasse vnto þe. And thowly we shall be aboute euer
as moche as we may to make amendes for our offences
by the werkes of satisfaccion / þe our synnes in any con
fession can not layd to our charge at any tyme. For all though
contricion causeth fowynnes of synne & confession couer
eth & putteth it out of knowlege / nevertheless they shall

on both case & expell it so cleane awaye & no signe can ture
after be spied of it. In the olde lawe there were certayne
sacrifices/certayne oblations/ & certayne ceremonies al-
signed accordynge to the dyuersities of synnes / wherby
amendes sholde be made for them/not withstōdyng Dav-
uyd for fere & shame & his officers sholde be knowen vnto
þ people wolde not vse any of those ceremonies. ¶ I fere
me/many now a dayes be of þ cōdiciō they will not we-
pe/they wil not faste/they wil not absteyne from theyr
olde customes & vse /lest it sholde be thoughte þ thay had
done amysse. Dere brethren let not vs do so/let vs appere
& shewe our selfe euen as we be. Truly all we be synners
for if we saye no synne is in vs we condemne our selfe & saye
not trouth/therfore let vs shewe our selfe as synners/ And
sith it is cōuenyēt & accordynge for synners to weyle / to
wepe/to faste/ & to absteyne from þ voluptuous pleasures
of theyr bodyes / we must eyther wepe & weyle / this life
with profitable wepyng tētes wherewith the soule is wash-
shed & made cleane from synne / elles shall we weyle & we-
pe after this life wth vnprofitable tētes whiche itollerably
shall scalde & brenne our bodies / & þ without ende / let vs
therfore folowe the penaunce of mary magdaleyne and
do there after / let not worldly shame fere vs to wepe for
our synnes / let no maner shame fastnes cause vs to do the
contrarye but that we may weyle at any tyme and take
sharpe payne on vs whiche is due for synne / to the intent
we maye all saye with the prophete whiche folowith.

Et iniusticiam meam non abscondi. ¶ Good lord I
haue knowleged myn vnrightheousnes vnto the. I haue
not kepte it secret. Forthermore it may so be þ a persons
weyle & be very contrite for his offences all be it he may
not haue an able and conuenient ghostly father to han be

wolde. It may also fortune a man to be soȝy for his synne & to be confessed of the same / yet peraventure the stroke of dethe whiche is importune and can not be voyded may be soo nyghe hym that he can haue noo tyme and space for to make satisfaccion for his offences. for this cause lest that any creature sholde despeire and haue any mistrust in the grete mercy of god The holy prophete theweth howe grete the vertue is of contricion with a full purpose of confession. Onely contricion with a full purpose of confession taketh awaye the gylte of synne. So that who soeuer is contrite & purposynge to be confessed if he myght / & fall not agayne to synne / shall neuer be dāpned neuertheles I can not tell yf any bonde abide i þ soule after þ synne be taken away / of any payne tared by the ryghtwisnes of god due for synne / whiche payne other must be satisfied & done awaye in this life by the werkes of satisfaccion / or elles in purgatory by sufferinge of sharpe & greuous paynes there. But not withstondynge as we sayd before the synne is done awaye by contricion with a full purpose of confession. This holy prophete sayeth. **D**ixi confitebor aduersū me iniusticiā meā dñio: et tu remisisti impietate peccati mei. I haue had a full purpose to confesse myn owne unrightwisnes / myn owne trespassse ayens my selfe vnto my lord god / & thou good lord hast forgiven my synne. Beholde his synne is forgiven bycause he purposed to be truly confessed. Many thynges be requyred to a true & hole confession. First þ the penytēt confesse al his synnes togider & leue none behynde wherfore he sayeth. **C**onfitebor. I shall knowlege togider all my synnes / not accusynge his fate or destenye nor any constellation / neyther þ devyll or any other thyng but onely his owne selfe / therfore he sayth. **A**dversū me

I shall make confession aynt my selfe & none other.
But what shall he confesse/ truly his owne errours in dy-
kyng & commaundement of god how oft he hath decayed
vnrighfully & contrary to his lawe/ he shall not confesse an
other manes trespasse/ but onely his owne/ therfore it fol-
loweth. *In iusticiam meam.* I shall confesse myn
owne faute/ myn owne synne/ myn owne vnrighthe-
ness & to whome shall he knowlege hymselfe guiltye & to what
intent. *Oratio.* Verily to our lord god/ & to his honour/
to the confusion of the deuyll/ & also to recouer his owne
soules helth. Who so ever on this wise have a full purpose
to leaue his synne by confession with sorowe & peneance of
contrition for the same/ in case he shal be the come vpon tyme
dyatly/ yet sholde he neuer suffer eternall dampnacion.
But verily/ confession/ the wyng of synne/ hely doyng of
good werk/ for satisfaction/ shall neuer be sufficient with-
out some sorowe and penaunce for the synne. For without
doubte penaunce and contrition is so necessary vnto thele
that will be saued & without them (yf they haue synned)
theyr synne can not be forgyuen. And I praye you who
lyueth & neuer synned. *Quis enim est homo qui non pec-
cet.* *Scripture sayth none.* With therfore every man
& womā be synners/ we all haue neede of contrition/ for with-
out it we shall neuer come to heuen. Peter offended gre-
uously in denyng his mayster Criste. Poule in pur-
suyng his chyrche. Mary magdalenne synned greuous-
ly in mysusynge the pleasures of her body/ & many other
without nombre were synners/ almost so many as now
be sayntes in heuen. There is no saynt in heuen (as yet)
excepte but oz they came there had neede somtyme to aske
of almyghty god the gifte of contrition. The prophete
he sayeth. *Quis habet credit ad te omnis sanctus is*

temperate oportune. ¶ Good lord every creature that
trusteth to be saved shall praye to the for contricion in a con-
uenient tyme. Oportunyte is to be enquired & looked for
every thyng to be done / & it is called the Justice of a wise
man to vse it as it sholde be whan it cometh Of a trouth
somtyme þ soul is meruayllously moche holden downe
couered / & hid with so many dyuers pleasures of world-
ly flaterynge that it may not rise vp and helpe it selfe /
whan also it is called vnto the owne countre whiche is
heuen / it will not here / it forsaketh the owne helth whan
it is offered & pfered / why / for than is none oportunyte / no
conuenience / or no conuenient tyme. Truly no impedymēt
earthly doth more stilly & strongly withstonde very contri-
cion / than doth ouer many worldly pleasures whiche be
shrewed & noysom to the soule In the begynnynge of the
worlde almyghty god made paradise a place of honeste
pleasure. And fro that place yssued out a flode deuyned
in to foure partes signyfienge / the foure capitall vertues
right wisnes / temperaunce / prudence / & strength wherewith
the hole soule myght be washed and made pleasaut like
as with so many flodes. But on the contrary wyse / the
deuyll hath conceyued and made an other maner para-
dise of bodily and sensuall pleasure. And frome thens co-
meth out other foure flodes / ferre contrarye vnto the o-
ther / that is to saye the flode of couetise contrarye to Jus-
tyce / the flode of glotonye ayens temperaunce the flode
of pryde ayens prudence / and the flode of lecherye ayens
strength / Who so euer be drowned in any of these flodes
it is harde for them to be tourned to god by true contri-
cion / the rageynge of them is so grete and ouerflowynge
for this cause the prophete sayeth. **Uerruntamen in
diluuio aquarum multarum ad eum nō appropinabūt.**

They þ haue all the pleasures of this worlde & in maner be drownded in them shall not draue nyghe almyghty god for theyr saluaciō. But what remedye for vs þ be amonge al these flodes / whether shal we flee. Truly god is onely the reinedye and refuge without whose helpe no man may scape them without drownyng. Many there hath ben i tyme past that hath escaped the peril & daunger of these flodes by the helpe of god right well. Abraham & Job were men of grete richesse & worldly substaunce / neuertheles it was no thyng noysome to them / for why they were holy & perfite men for all þ. All thoughe they were riche / yet they had no couetouse mynde nor couetouse desire of worldly substaunce / & alway cōtent what so euer god sent vnto them eyther prosperite or aduersite. They did not set theyr mynde on golde or richesse. It may be spoken of theym bothe as the wyle man sayd.

Beatus vir qui post aurum non abiit. **B**lessid is that creature whiche setteth not his mynde vpon golde or richesse. Alwaye whan they were moost in the pleasures of the worlde / they lift vp theyr myndes to almyghty god whiche helde theym vp and was theyr safegarde frome drownyng. Also moode there was that scaped by the helpe of god / the daunger of the other flodes / lecherie and glotonie. Edward somtyme kynge of englonde lyued with his welbeloued wife / not withstandinge he was chaste and kepte his virginyte for goddes sake / and besides that beyng kynge he despyed bothe honoures and richesse. Lowis somtyme kynge of fraunce ledde his life in like maner with many othet innumerable / whan they knewe and perceyued well the peryll and daunger that myght fall by the possession of worldly richesse / they fledde frome theym and called

for helpe to almyghty god saynge. *Saluū me fac dñe: quoniam intrauerūt aque vsq; ad animā meā.* ¶ Good lord save me / for the floodes of this worlde trouble me on every side bothe in body & in soule / let vs therfore whan we perceyue the daunger of this worldly and transitory richesse calle vnto almyghty god for helpe / & saye as the prophete sayd this whiche foloweth in this psalme.

Quies refugium meū a tribulatione que circūdedit me. ¶ Lorde thou onely arte my helpe and refuge i this tribulation of worldly temptation and pleasures whiche rauenously hath gone rounde aboute to catche me. This flode of worldly couetise rageth and floweth on every side and is aboute to ouerwhelme vs / saynt Iohn sayth.

Omne enim quod est in mundo aut est concupiscencia carnis aut concupiscencia oculorum aut superbia vite. ¶

All thyng that is of this worlde / eyther it is the desire of the fleshe eyther the concupiscence of the sight / or elles proude liuyng. Take hede he sayeth all that is in this worlde / therfore it must folowe that it is soo in every parte of the worlde / eyther we be moued and stirred to lusty pleasures and likynges in mete and drynke and clothynge with suche other whiche nourisheth the fleshe and maketh it prone and redy to glotonye and lecherye. Welles we be moued to haue richesse and possessions whiche fedeth the sight / and by the sight we be enduced to vnlawfull desire / that is couetise. Eyther we be moued to haue honours & grete dignytees or elles worldly pray synge whiche byngeth in pryde. On this wise these floodes take theyr course rounde aboute thozughout þe worlde they spare almost none / that no place of sure helpe and refuge can be had where vnto we may flee / but onely almyghty god. Cche out of vs willyng to flee vnto our

lorde god may saye with the prophete. *Exultatio mea
erue me a circumdantibus me.*) ¶ My lord god my
Joye & myn onely socour delyuer me fro these troublous
le fodes of this worlde whiche go rounde aboute me / I
can not scape them without thy helpe. But nowe let vs a
while gyue hede what comforte and consolacion we shall
take by doyng penance. Thre thynges there be þ byn
deth vs nedes to do penance. First the profounde consi
deracion of the gretnes of our synne. The seconde open
the wyng of þ same to a preeft by confessiõ. And þ thirde
the diliget exercisynge of good werkes. Understandynge
is necessary to be had for the first whiche must serche pro
foundly for the greuousnes of euery synne / for the secõde
instrucciõ & lernynge is necessary / wherby we may Judge
& discryue the dyuersite of one synne frome another & so
to shewe euery one of them in cõfession with all theyr cir
cūstances ¶ To the thirde the grace of god is in speciall nes
cessary / wherwith they be plente fully enfüed & endewed
on whome our merciful lord loketh with the eien of his
mercy and grace. From the eien of almyghty god whiche
may be called his grace shyneth forth a meruaylous
brightnes like as the beame that cometh from the sonne.
And that light of grace stereth & setteh forthwarde the
soules to bynge forth the fruyte of good werkes. Euen
as the light of the sonne causeth herbes to growe & trees
to bynge forth fruyte. Therfore yf we that be set among
ges the perillous fodes of these worldly pleasures will
lift vp our myndes to god not lettynge our felicity on
them / besely askynge his helpe / he shall cõforte vs / accor
dyng to the wordes of the prophete. Our lord shall say
vnto vs. *Intellectum tibi dabo.*) ¶ I shall gyue the
understandynge whiche is necessarye to consider pro

solidly our synnes. þ is for þ first / for þ seconde whiche is
 confessiō/he shal saye. *Instruā te.* ¶ I shal gyue þ lets
 nyngē wherby thou shalt discernē the diuersite of euery
 synne/for þ thirde þ is satisfacciō/he shal saye. *In via
 hac q̄ gradieris firmabo sup te oculos meos.* ¶ I shal
 gyde & directe þ from thy enemyes with my grace & mer
 cy euer to haue cōtynuaūce i doynge good werkes. O mer
 uaylous mekenesse of almyghty god shewed vnto syn
 ners whan they fies vnto hym/ whiche is so redy to com
 forte & graūt thē helpe/ wherby they may be sure to esca
 pe from ouerflowynge and drownyngē in these flodes of
 the transytoyē pleasures of this worlde / whiche mekes
 nes our prophete remembryngē: calleth and exhorteth
 euery creature to doo penaunce / and where as befoze he
 hath shewed and spoken moche of it. first that they whis
 che be penytent are blessid / they that refuse penaunce be
 wretched / whiche also be the causes of doynge penaunce
 howe many partes there be of it / what strenght penaūce
 is of/howe moche it is necessarye / the impedymētes of
 the same/ what remedy for the impedymētes / and how
 redy almyghty god is at hande to helpe vs. Nowe after
 the shorte expressyngē of all these / he is aboute to lift vp
 the myndes of synners to the exercisynge and vlyngē of
 it. ¶ Two kyndes there be of synners whiche refuse to doo
 penaunce. One is of them that folowe theyr owne pleas
 sure in euery thyngē / and as wyldē beestes that neuer
 were bydded / vse themselves in the vnlawfull desire of
 the fleshe lyke vnto an hors. The other is of them that
 hath ben longe brought vp / parauenture tyll they come
 to age in the vngacious custome of synne. And bycause
 they haue ben of olde tyme so longe in the vse of the same
 they wyll contynue in it styll / and in noo wyse go out of


þ waye / they be lyke to a mule. Man that was create in
grete honour / & amōges all creatures lyuynge none but
he / had theyr face set streyght to lōke vp in to heuē endus
ed also wth reason & fre wyll / fourmed and made lyke vn
to þ ymage of almyghty god / ordeyned by his maker to
be aboue all other creatures of þ worlde & they also to be
at his commaundement. Alas þ he on this wyse hath be
fourmed & chaunged hymselfe by synne vnto an vnreson
nable beest / also forgetynge almyghty god his maker /
hath made hymselfe lyke to an hors & a mule / forsakynge
hollome penaunce offred to hym by our lord god / wherby
he myght haue ben reformed & brought agayne i to his
fyrst state & honour. The pphete therfore wyllynge to ex
cyte & reyle vp the myndes of synners that be ouercomē
with this unhappy & myserable byndnes / speketh vnto
them wth these wordes. *Nolite fieri sicut equus & mul
lus quibus nō ē intellectus.* ¶ Be not in wyll to be made
lyke to an hors & a mule / folowynge your owne sensuall
pleasure & appetite / in whome is none vnderstandynge /
& ferynge left but fewe shall here hym / he turneth his say
enges to god. Truly our mercifull lord ofte tymes inty
seth by his benyfites many synners vnto penaunce. Ma
thewe whiche was a tolle gaderer anone as he was cal
led of god forsoke that lyfe and folowed christ. Marye
magdaleyne drawen by very loue vnto our blessed lord
wept at his fete. Our lord loked mekely & mercifully
vpon Peter / all be it Peter denyed hym thise befoze / he
nevertheles shamed in hymselfe & wept bytterly / pauen
ture whan saynt Anthony herde rede in þ gospel at that
tyme. *Qui reliquerit patrem et matrē &c.* ¶ Who so
euer forsaketh theyr fader & moder / syster & broder / & the
possessions of this worlde for þ loue of god shall be rewar

ded. C. tymes moze for it whiche is euerlastyng lyfe / he
than forsoke all & wente into wyldernes & there lyued.
All these were swetely called to penaunce & many moze w^o
out nombze. Namely a certayn preeft of whome speketh
the noble doctour perisyense was synghulerly called & pro
uoked to be penitent. This preeft had many grete gistes
of god / not w^ostodyng he euery day synned moze & moze
& heped synne vpon synne / god almyghty for al that lefte
hyin not so / but styl endued hyin with new benefites / & at
last be p^{re}sented of all & people he was chosen & made a bis
shop. Than whā he perceyued & goodnes & meeknes of al
myghty god / & remēbred also howe vnkynde he had ben
of longe cōtynuaunce to his maker / he sayd. O blessed lord
thou hast ouercomē me / thou hast vtterly bounde me by
thy grace & manyfolde benefytes to be thy seruānt from
hens forth I shall neuer goo from &. And whiche one of
vs may saye but & he hath ben called to penaunce by & bene
fytes of our lord god / let vs all consider & mercifull gyf
tes that god hath gyuen vnto vs. And here the sayenge
of saynt Poule whiche asketh this question. *An igno
ras qm̄ benignitas dei ad penitentiā te fuitat.* ¶ Doost
thou not knowe that the goodnes of almyghty god calleth
the to penaunce. If we wyl not be brought to pe
naunce by these sayre meanes / by the grete & manyfolde
gyftes of god / let vs at the lest fere his grete & many gre
uous punysshementes / for somtyme almyghty god cons
strayneth those obstinate synners that wyl not be tour
ned with sayre meanes by his punysshement / and with
them he deleteth mercyfull to chastyse and punyssh them
in this lyfe. For the whiche the prophete crieth vpon hym
to brynge those that be so obdurate & strudye & in no wyse
wyl leue thyr unhappy custome of synne but make them

selfe in cōdicion lyke a wyldē hors & an asse / & to compell
them by his punysshemēt to do penaunce / sayenge. **I**n
chamo & freno marillas cor cōstringe q̄ nō apporimant
ad te.) **[** Blessid lordē cōstrayne those synners with thy
punysshēmētes lesse & moze in this lyfe whiche wyl not
come & draue nygh to þ by penaunce. The grete punysshē
mētes in this lyfe may be called þ censures of þ cherche /
as þ grete curse with other / or temporall dethe. The lesse
punysshēmētes may be called other temporall paynes / as
losse of wordly goodes / sekenes wth other. It is better for a
synner to suffre tribulatiō and punysshement in this lyfe
wherby he may gete p̄fite & be rewarded than to be eter
nally turnēd in hell / for all þ punysshement there be it
neuer so sharpe & gruous shall not p̄fite. Saynt Aus
gustyne sayeth. **Hic bre hic sera.**) **[** Good lordē pun
nysshē me in this lyfe. Syth so good & so holy a man des
sired of god to be sharpely punysshed in this lyfe / rather
than after this lyfe / to the entent he myght be able to haue
þ euēlastyngē kyngdome of heuen / what shall these obs
tynate synners doo that neuer wolde be tourned by the
grete benefites of god. It had ben ferre better for them
to haue suffred the grettest punysshement that myght be
in this life. For they shall be drawn downe of the cruell
tourmentoures the deuylles in to the depe pytte of helle
there to be crucified eternally / where shall be wepyngē /
waylyngē / and gnastyngē of tethe / where also þ worne
of theyr conscience shall neuer dye / & that fyre shall neuer
be quenched / where also parte of theyr payne shall be in
a pytte full of byennynge licour / & in fyre and byymstone
flamyngē contynnally. Dauid. sayeth **Multa flagella**
peccatoꝝ is.) **[** Many dyuers and greuous punysshē
mentes be for the obstynate & harde herted synner that



neuer wyll be penytēt. But who soeuer in this lyfe wyll
do penaunce were he neuer so grete a synner before (if he
despayre not of forgyuenesse) almyghty god shall be mer-
cifull & forgyue hym. For as saynt. Augustyne sayth. If
all þ synnes of þ worlde were cōpared to þ mercy of god/
they be in cōparisō no more to it than is a sparke of fyre
in þ grete see. And I dare well saye to þ synner be he ne-
uer so wycked in his lyuynge / if at ony tyme in this lyfe
he wyll be penytēt for it & desire forgyuenes & mercy of
almyghty god / he of his grete goodnes wyll soner forgy-
ue hym than all þ water in þ see can quēche one sparke of
fyre if it were cast vpon it / for whan þ synner is very pes-
nytēt / no thyng remayneth in þ soule þ may withstonde
þ infynyte mercy of almyghty god whiche stōdeth roun-
de aboute redy on euery side. The prophete sheweth the
same by these wordes folowynge. *Sperantem autē in
dñō: mīa circūdabit.*) ¶ The mercy of god shall be redy
rounde aboute on euery side to defēde þ synner þ trusteth
in hym & wyll do penaunce for his synnes. Many there be
whiche thynke grete pleasure i synne / and worldly pleas-
ures. Truly those wretches be begyled / it is not as they
thynke. Doubtles they that be truly penytēt haue more
felicitie and pleasure in god & godly thynges ferre i com-
paryson aboue all worldly pleasures. ferthermore noble
and better that the inwarde knowlege in Judgynge or
discernynge is / whiche may be called the vertue of pers-
cuyng or takynge / & the more excellent the thyng be
whiche is Judged / the greter & goodlyer pleasure muste
nedes be felte inwardly whan the thyng is tasted / the
nerer that the one be set and applied to the other. Exam-
ple. The more persfite that a mannes taste be / the greter
pleasure shall he fele inwardly in tastynge of that thyng

whiche hath a verry pleasaunte sauour / the more nygh
that it be Joyned & put to þe tonge. Than thus / sith that
the vertue & capacite of our soule is ferre better and more
perfite than is the vertue of all our other knowleges / and
also of all lyuynge creatures besid / & hath almyghty god
and godly thynges the more nygh vnto it the clerer that
it be purged by due penaunce / it must nedes folowe that
the penytent hath more swete Joye & gladnes inwardly
in his soule / than any other creature lyuynge may haue i
all the pleasures of this worlde. Whan two thynges be
compared togyder the moost sure knowlege of theyr dys
uersite I hall be had / of one that knoweth bothe and so to
stonde to his Jugement. And doubtles many hath had
in experyence þe pleasures of this worlde / and afterwarde
hath forsaken them and folowed the way of bytter and
charpe penaunce. Aske of theym whether they haue ben
more gladde inwardly in þe penytēt lyfe or in þe temporall
without doubte they wyll answer / in þe penytēt lyfe / in þe
lyfe of contēplaciō. I thynke there be no mā but somtyme
me hath had the experyence of the Joye and pleasure þis i
the soule after true cōfession & due penaunce for synne. If
the first parte of penaunce maketh þe soule so glad / howe
Joyful shall it be whā it is made clene thoroughout by all
þe partes of penaunce & nothyng is lefte behynde vnpur
ged. Therfore þe pphete sayth. **Letamini i dñio & exulta
te iusti: & gloriamini omnes recti corde.** The reherseth
thre maner of Joyes. fyrst they be Joyful whose synnes
be done away by cōtricion / whiche may be called þe inward
Joye for þe graūt of theyr petition. Secōdly they be mo
re glad whā theyr synnes be couered & put out of knowle
ge by cōfessiō / & this may be called þe Joye shewed out war
dely by Joyfull mouynge of þe body. And thirde they be

moost glad whan theyr synne be soo cleane done away by
satisfaccion / & no token may be sene or knownen of them / &
this may be called & Joy euer to be exercised i & laude &
prayse of god for his mercifull goodnes. The prophete
applieth &.ii. fyrst Joyes to ryghtwyle people / they may
be called rightwyle whiche haue very contricion with a
full purpose to be confessed / or elles they be called right-
wyle that after very contricion had a hole confession made
be alloyed cleane from synne of theyr ghostly fader / for
they be Justified by the sacrament of penaunce whiche
toke efficacie and strength by the blode and passion of cry-
ste. They be called. *Recti corde.* ¶ That haue made
satisfaccion so plente full & god can aske no moze of them.
For this our prophete sayeth. *Letamini in domino &
exultate iusti : et gloriamini omnes recti corde.* ¶ Ye
that be made rightwyle by very contricion and true con-
fession Joye in our lord. And ye that be made perfyte
by due satisfaccion Joye ye eternally in our lord. 

Domine ne in furore posterioꝛis.

Prima pars.

 Cruayle nothyng all though we begynne not
our sermon with the thirde penitenciall psalme
in ordꝛe. For or euer we toke vpon vs to declare
the two fyrst penytenciall psalmes our promyse
was som what to speke of the natyurte of our blessed lady
at the daye whiche purpose wyllynge to kepe / also desy-
red of our frēdes to folowe thordꝛe of the psalme / though
it seemed to be harde for vs soo to do. Notwithstondynge
by the helpe of our blessed lady we haue attēpted the ma-
ter & made the fyrst parte of this psalme to agre with our
fyrst purpose. 

**Que est ista que progreditur
quali auroza consurgens.**

After the offence of our first fathers Adam & Eue
all the worlde was confounded many yeres by
derkenes and the nyght of synne of the whiche
derknes and nyght a reimebraunce is made in
holy scripture often tymes. Notwithstandynge many
that were the very seruauntes and worshyppers of al-
myghty god to whome the sayd derkenes and nyght of
synne was very yrkesome and greuous had monycio that
the very softe of right wysnes sholde sprynge vpon all the
worlde and shyne to theyr grete and synguler comforte
and make a meruaylous clere daye. As the prophete za-
charye sayde and propheted of christ. *Visitauit nos
oriens ex alto/illuminate his qui in tenebris & in vmbra
mortis sedet.*) Our blessed lord hath visited vs from
aboue to gyue lyght vnto them whiche lyt in derkenes &
in the shadowe of deathe. Also christ in the gospell of Iohn
sayeth. *Abraham vidit diem meum et gaudius est.*)
Abraham sawe my daye wherby he was made gladd
& Joyfull. The naturall daye whiche we beholde sholde
rather of congruence be called the daye of the sonne / of
whome he hath his begynnynge than our day. So this
spirituall daye wherin spirituallly we lyue vnder the cris-
ten saythe whiche by the sonne of ryght wysnes hath
brought forth Ihesu cryst / sholde be called more properly
the daye of hym than of vs. Criste our sauour called it
his daye sayenge. *Vidit diem meum.*) Abraham
sawe my daye. Abraham sawe not þ present daye of crist
as the appostles dyde / he had onely the syght of it in his
soule by true hope that it sholde come / not withstandinge

he & many other desired greatly to se this spiritual sonne
& the clere daye of it. Our sayour sayd to his apostles.
Multi reges & pphete voluerūt videre q̄ vos videtis: et
nō viderūt.) ¶ Many kynges & pphetes wolde fayne
haue sene þ̄ mysterye of myn incarnaciō whiche ye se / & yet
they dyd not / & what meruayle was it yf they that laye i
derkenes & i þ̄ blynde nyght of synne wherin pleasure
was to slepe & take reste to desire seruently & abide þ̄ spryng
gyng of the bryght sonne our sayour. Holy fathers be-
fore the incarnation whiche meruaylously yoked & des-
pised the werkes of derkenes & the nyght of synne. Euer
eache of them dayly and continually prayed that the
very sonne of ryght wysnes myght sprynge i theyr tyme.
Neuertheles theyr good hope & trust of it was differred
many yeres / & at the last whan tyme was houable & con-
uenient i the syght of almyghty god / he caused this clere
sonne to gyue lyght vnto the worlde. Not withstondyn-
ge it was done in a Juste and due ordre. For of a trouth
it had not ben semynge & well ordred that after soo grete
and horrible derkenes of the nyght the meruayllous clea-
renes of this sonne sholde haue ben shewed immediatly.
It was accordynge of very ryght that fyrst a mornynge
sholde come bytwene / whiche was not soo derke as the
nyght neyther soo clere as the sonne. This ordre agreeth
bothe to nature / scripture / & reason. fyrst by the ordre of
nature we perceyue that bytwene the derkenes of the
nyght and the clere lyght of the daye / a certayne meane
lyght cometh bytwene / whiche we call the mornynge / it
is more lyght & clere than is the nyght / all be it the sonne
is moche more clere than it. Every man knoweth this
thyng well / for dayly we haue it in experyence. ¶ Holy
scripture also techeth that in þ̄ begynnynge of þ̄ worlde

whan heuen & erthe sholde be create / all thynges were cou-
uered with derkenes a longe season / and oꝛ euer the sone
in his very clerenes gaue lyght to the worlde / a certay-
ne meane lyght was made whiche had place bytwene
derkenes and the very clere lyghte of the sonne. This is
well shewed by Moyses in the begynnynge of genesis.

Reason also whiche sercheth the knowlege of many
causes fyndeth whan one thyng is chaūged in to his co-
trary as from colde to hete / it is done fyrst by certayne
meanes oꝛ by certayne alteracyons comynge by twen.

Water whiche of his nature is very colde is not so-
deynly by the fyre made hote to the uttermost / but fyrst
cometh bytwene a lytell warmenes as we myght saye
like warme / whiche is neyther very hote noꝛ very colde /
but in a meane bytwene bothe.

An apple also whiche
fyrst is grene waxeth not so deynly yelow / but fyrst it is
somewhat whyte bytwene grene and yelow indifferent.

Thus we perceyue by reason that it was not couenyent
this grete clerenes of the sonne our sauour sholde haue
ben shewed so soone & immediatly after soo ferefull & the
derke nyght of synne / without rysynge of the moornynge
whiche is a meane bytwene bothe. With it is so thā that
Iuste & ryght oꝛdꝛe wyll it be soo / & also it is accordynge
foꝛ a wyse man so to oꝛdꝛe it / who wyll doubt but ꝑ wyse-
dome of our lord god vnable to be shewed kepte this
due and resonable oꝛdꝛe namely in his werke wherby.


Salutem operatus est in medio terre. **H**e wroughte
helthe in the myddes of the erth. With also he kept the
same in all his operacions as saynt Doule wytnesseth
sayenge. *Quecūq; ordinata sūt: a deo sūt.* **A**ll thynges
well oꝛdꝛed be by the ordynaunce of almyghty god.
Fethermoze bycause this mater shold be expessed moze

openly we shall endeavour our selfe to shewe by the thyng
creasles afove rehered that this blessed lady moder to our
sauour may well be called a mornynge / sith before her
none was without synne. After her the most clere sonne
christ Ihesu shewed his lyght to the worlde / expuesyn-
ge utterly by his innumerable clerenes these derkenelles
wherin all the worlde was wrapped and couered before.
we se by experience the mornynge riseth out of derknes
as the wise man sayeth. *Deus qui dixit de tenebris
splendescere.*) **A**lmyghty god commaundeth lyght
to shyne out of derknes. The clerke Ophheus meruay-
leth greatly of it sayenge. *O nox que lucem emittis*
In derke nyght I meruayle soze that thou byngest
forth lyght. And of a trouth it is meruayle to manes rea-
son & lyght sholde sprynge out of derkenes. So in lyke
maner we may meruayle of this blessed virgyn / she be-
ynge cleane without spotte of ony maner synne / not with-
standynge sholde shyne and origynally come of synners
that were couered and wrapped in derknes & the nyght
of synne. Also after the mornynge the sonne aryseth / in
maner as it were brought forth and had his begynnynge
of the mornynge / like wyle our sauour christ Iesu was
borne and brought forth of this blessed virgyn & spredde
his lyght ouer all the worlde. We also perceyue lyke as
the sonne ryseth of the mornynge & maketh it more clere
by the effulson of his lyght. So christ Iesu borne of this
virgyn despyled her not with ony maner spotte of synne
but endued and replete her with moche more lyght and
grace than she had before. Laste all though it semeth the
mornynge to be cause of the sonne / not withstandynge
the sonne without doubte is cause of it. And in lyke wise
all thought this blessed virgyn brought forth our sauour

our Ihesu / yet he made her and was cause of her byrnyngynge in to this worlde. Thus ye perceyue by nature & this blessyd byrgyn may well be lykened to a mornynge. The same shall be shewed if we reherse & orde of scripture. It is spoken i geneſye that fyrst almyghty god made heuen and erth. The erth was voyde and desolate / all was couered with derknes / and the spirite of god was bozne alofte. Than almyghty god commaunded the fyrst daye by his worde onely that lyght sholde be made / and anon lyght was made / and after that the fourth day the sonne was create. This we rede in the begynnynge of geneſis. But let vs nowe ſweue what it ſygnifieth for our pntpoſe. Fyrst heuen & erth may ſigneſie to vs man and woman / for the woman is ſubgette to the man / lyke as the erth is to heuen / woman is alſo bareyne & lackynge fruyte without & helpe of man. And & erth without & influence of heuen is bareyne & voyde of all fruyte. Semblably every generaciō of man from & creatiō of Adam was wrapped & couered wth & derkenes of synne / & though & ſpiryte of god was euer a lof redy to gyue grace. for all & none was founde able to receyue it vnto the tyme this beſſid byrgyn was ordeyned by & holy trynitye to ſprynge & be brought forth into & worlde / whiche by the puidence of almyghty god was ſurely kepte & deſeſed from every ſpote & blemyshe of synne / ſo that we may well ſaye vnto her. *Nota pulchra es amica mea & macula nō eſt i te.* (Obleſſyd lady thou arte all fayre & without ſpote or blemyshe of synne. The aungell at her ſalutation ſayd. *Hue plena gratia.*) (Heyle full of grace / this beſſid byrgyn full of the beemes of grace was ordeyned by god as a lyght of the mornynge & afterwarde brought forth the bryght ſhynynge ſonne with his manyſolde beemes

our sauyour christ. **Q**ui illuminat omne hominem veniens
in hunc mundum.) **W**hiche gyueth lyght to every crea-
ture cōynge to this worlde. Take hede howe cōuenient-
ly it agreeth with holy scripture this virgyn to be called
a moynynge. Also where as reason of a cōgruence wyll
bytvene two contraries a meane must be had / maketh
meruaylously well that this virgyn may be called a moyn-
ynge / for lyke as þe moynynge is a meane bytvene the
grette clerenes of þe sone & þe vnglome derkenes of þe nyght.
So this blessed & holy virgyn is þe meane bytvene this
bryght sonne our sauyour & wycked synners / & a partes-
taker of bothe / for she is þe moder of goddes sonne & also þe
moder of synners. For whan our sauyour christ hanged
vpon þe crosse he cōmēded & left to this blessed virgyn saynt
Johñ þe euangeliste as her sonne sayenge to her. **M**ultis
et ecce filius tuus.) **W**omā beholde thy sonne. And vnto
saynt. Johñ he sayd. **E**cce mater tua.) **B**eholde
thy moder. Johñ by itēpretaciō is to saye þe grace of god
signyfiēge þe by gooddes grace & not by theyr owne me-
rites synners be made þe inheritous of þe heuēly kyngdōe
synners therfore be cōmēded to this virgyn mary as to a
moder she is moder of synners. Saynt Austyne sayth it
seemeth to be a noble kynrede bytven this blessed virgyn
& synners / for she receyued all her goodnes for synners /
synne was cause why she was made þe moder of god. Als
so if we haue takē any goodnes we haue it al by hir. Ther-
fore of very ryght this holy virgyn marye is þe moder of
synners. All christes chirche calleth her. **M**at miserere.)
The moder of wretched synners / She is also þe moder
of mercy / for christ is very mercy. The pphete spekyng
of hym sayth thus. **D**eus meus misericordia mea.) **M**y god
& my mercy Christ is very mercy / she is þe moder of christ

therfore the moder of mercy/ for this cause as he sayd be-
fore she must nedes be a meane bytwene þ mercy of god
& the wretchednes of synne. Bytwene christ moost inno-
cent & wretched synners. Bytwene the shynynge lyght &
blacke derknes / she is also the meane bytwene þ bryght
sonne of the daye/ & the derke cloude of the nyght. None
was bozne before hyr without synne / eyther mortall/ ves-
nyall or ozygynall. Many before were men of grete ver-
tue & holynes/as Jeremye & Hely with other/but bicause
they were not clene without euery spotte of synne / theyr
vertue and holynes was hyd in maner as vnder a cloude
And the holy aungelles remembrynge this mater behol-
dyng this lyght to shewe forth without ony spotte of
derknes after so longe contynuaunce of the derke nyght of
synne/sayd eche one to other with an admyracion or mer-
uaylynge. *Que est ista q̄ p̄greditur quasi auroꝛa con-
surgens.* ¶ What is she whiche gooth forth as a risynge
mornynge. Therfore sith this blessed lady Marye as a
mornynge gooth bitwene our nyght & the daye of christ/
bitwene our derknes & his bryghtnes / and lasse bitwene
the mysery of our synnes & the mercy of god/ what other
helpe sholde rather be to wretched synners wherby they
myght soner be delyuered fro theyr wretchednes & come
to mercy/than by the helpe of this blessed virgyn marye
who may come or attayne from one extremyte vnto an
other without a meane bytwene bothe. Let vs ther-
fore knowlege to her our wretchednes / & aske her helpe/
she can not but here vs/ for she is our moder/ she shall spee-
ke for vs vnto her mercifull sonne & aske his mercy/& with-
out doubte he shall graunte her petycyon / whiche is his
moder & þ moder of mercy. Let vs therfore call vnto her
sayenge O most holy virgyn thou arte the moder of god

moder of mercy/the moder also of wretched synners and
 theyr synguler helpe/comforte to all sorowfull. Vouches
 saue to here our wretchednes & prouyde a conuenient &
 houable remedy for the same. But what myseryes shall
 we most specially shewe vnto hir. Truly the comyn wret
 chednes of all synners whiche the chyrche hath taught
 vs oft to haue in remembraunce/whiche also the prophete
 Dauid hath described i the thyrde penytenciall psalme
 wherofe we shall nowe speke. And as the woman of cha
 nane whan she prayed to our lord was not she herde as
 none. not withstondyng his dysciples hauyng pyte &
 compassion spake to crist theyr mayster for her. So we
 nowe lesse perauenture our mercyful lord herde not our
 prayers in the other psalmes before bycause of our gre
 uous synnes. Let vs tourne our prayer to his most mers
 cifull moder besechyng her to shewe mercy and call to
 almyghty god for vs as our aduocate. 

**Que est ista que progreditur
 quasi auroꝛa consurgens.**

We shal make thre condicions of þ moornyng whiche
 may well be applyed to this blessed virgyn. **F**yrst if
 the moornyng be fayre it is mylde and quyet without
 trouble of wynde / stormes / or tempeste. **A**lso by lytell
 and litell it riseth bpwarde aboue the derknes / puttynge
 away the blacke cloude of þ nyght. **T**hirdly it is bryght
 & clere without cloudes or mysles. **T**his bryght & holy
 virgyn had all these condicions. fyrst she was meke and
 mylde in her soule / so that neyther blast of pryde nyther
 storme of wꝛath was in her / but alway she was gentyll
 lowly and meke. **S**econdly she enhaunced herselfe ferre
 aboue the derknes of synne puttynge vnder fote thoo

son of it / she also brake his hede whiche was the cause & encauset of synne. Thirdly she was a bryght & clere virgyn without all darknes of ygnorance. Of these condicions many thynges may be sayd to the laude & prayse of this blessed virgyn / if we intended so to do. But our purpose is otherwyle sette / our mynde at this tyme is not to speke of her laudes whiche no creature can sufficiently expresse / but we purpose to make our prayers to that blessed moder & mayde / that she of her goodnes vouchesaue to helpe vs in our myseryes. For in vs be thre kyndes of wretchednes contrarie to the thre vertues in her spoken of before. fyrst the mysery of fere and drede wherby our soule is neuer in rest but alway troubled & shaken with that grete storme & tempest. Secondly þ mysery of bondage and seruytude to synne / that is whan any persone is made subgette & caste downe by the grete weyght of it. Thirdly the mesery of ygnorance & blyndnes wherby the lyght of trouth and good knowlege is withdrauen fro vs & hydde as vnder a cloude. Let vs now therfore aske helpe of this most holy virgyn whiche obteyneth qualytes & condicions allwayes contrary to these myseryes. All these wretchednesses be reherced of the prophete Danyel in this thirde penytenciall psalme as ye shall vnderstonde by diligent gyuyng hede to our sayenges. Many troubles & vexacions arise i vs ayenst the tranquillyte of this mylde moornyng / some cometh by fere of the eternall punysshement of god / some for drede of the paynes of purgatory / some be caused of our bodely diseases whiche we suffre for the gylte and offence of our fyrst fader Adam / some by the remembraunce of deth vncertayne that nedes must folowe at the last after all these greuous vexacions. Many also be caused by fere of the temporall

punysshement of god excelled in this lyfe for our tres-
passes & last by the vngodlines of our synnes many tribu-
lacions be engendred i our soules / by the whiche synnes
we haue deserued punysshementes of goddes vengeance.
Of a trowth one of these vexacions somtyme troubleth þ
myndes of synners. Our prophete remembryeth them by
orde. The fyrst perturbacion or trouble whiche is caused
by fere of the punysshementes of god euerlastyngly to be
vled vpon dāpned synners / must nedes prycke þ mynde
w conscience of the synner / for whan þ eternall punyssh-
ment shall appere & be shewed / the countenaunce of god
shall be so formydable & ferefull / þ in the tyme whan my-
serable synners shall stonde in his sight they shall thynke
themselve set i a brennyng forneyse of fyre. As it is sayd
in holy scrypture: *Pones eos vt clibanū ignis in tēpore
vultū eorū.* ¶ Blessed lord thou shalt at þ daye of Iu-
gemēt let all wretched synners as a clewe or a grete hepe
of fyre for fere of beholdyng thy ferefull cōtenaūce / þ
worde whiche he shall speke to them at þ tyme shall be so
sharpe & behemētly bityng / i so moche they shall coueyte
or desire rather to dye a. 9. tymes than to here it / whan
he shall openly gyue sentēce on thē sayenge. *Discedite a
me maledicti i ignē etnū q̄ parat⁹ ē diabolū & āgelis ei⁹.* ¶
Go fro me ye cursed synners into euerlastyng fyre
whiche is prepared for the deuyl & his aūgelles. O mer-
uaylous sharpe sayenge. O worde more perlyng than a
double edged swerde / what creature shall not fere to be
separate frome the face of god / from heuenly gloze / from
the felawshyp & cōpany of sayntes / & to be cast downe in
to eternall fyre with those ferefull & cruell deuylles. The
pphete therfore feryng this euerlastyng punysshemēt
begynnyng his psalme crieth to almyghty god sayenge

One ne in furore tuo arguas me.) **B**lessid lord be
nyllhe me not i thyn euerlastynge punysshement. Let vs
do i lyke maner makynge our prayers to this blessid be-
gyn sayenge. O blessyd lady be thou meane & mediatrice
bytweene thy sonne & wretched synners þe punysshment
not euerlastynge. If perauenture we be deliuered by þe
fynyte mercy of god fro crucifieng in þe fyre of hell. yet
there is an other fyre to be fered/ þe is to laye þe fyre of pur-
gatozpe whiche fyre is so hote & ful of dyuersite of payne
that all turmentes & diseases of this worlde be no thyng
ge to be compared to it / whiche thyng holy saynt Aus-
gustyne confermeth by these wordes sayenge. *Ille iga-
nis grauior est q̃ quicquid homo pati potest in hac vita.*)
The fyre of purgatozpe is more greuous thā ony payne
man may suffre in this lyfe. Alas we wretched synners
what harde sayenge is this. Be there not some greuous
paynes in this lyfe. Those that be vexed with the stone/
stragury & the fluxe/ fele they not meruaylous grete pay-
nes whan thay can not kepe themselves from waylynge &
cryenge out for sorowe / what shall I saye of the whiche
suffre payne in the bede/tothe ache/& akyng of bones/do
they not suffre grete paynes/ & also murtherers of whome ma-
ny were slayne/ some boyled/ an other sawed a two / an o-
ther tozme with wyld bestes / an other roasted on þe fyre/
an other put i to scaldynge hote pitche & rolyn / did they
not suffre bytter payne. Notwithstandynge to be punys-
shed in þe fyre of purgatozpe is ferre more greuous payne
thā al these we haue reherfed/ what meruayle is it than if
the fere of soo grete & paynfull fyre trouble vs synners.
wherfore it foloweth.) **E**t ne in ira tua corripas me.)
Blessyd lord sayth Dauid correcte me not i þe fyre of
purgatozpe. So let vs call vnto our blessid lady prayenge

her to be meane for vs & his souerayn Judge not onely pu
nysh the vs not in þ paynes of hell whiche be euerlastyng
but also þ he correcte vs not in the paynes of purgatorye
whiche haue an ende. ¶ The thirde trouble þ we suffre ri
seth & is caused of þ woundes i flite & beyng our body for
þ synne of our fyrst parētes. For whā Adam was set i pa
radyse a place of grete pleasure volupty & rest/ almyghty
god thzette hym sayenge / what soeuer tyme he tasted of
þ forbode tree/ he sholde be wounded. *Quod tā ei q̄ vni
uerse posteritati ei⁹ mortē inferret.* ¶ Whiche shold be a
mortall wounde bothe to hym & all his posterite. Almygh
ty god had his bowe redy bet wherwith he sholde stryke
hym/ of þ whiche bowe is wryten i an other place. *Tetē
dit arcū suū.* ¶ God hath bent his bowe/ for all this/ A
dā attēpted þ mater & fell to synne/ whome anone almy
ghty god dyd synye/ þ vehemence of þ whiche stroke / all
we that came of hym do fele the woundes of it abide styll
in vs not clene made hole/ all though they be hyd & coue
red / wyll ye knowe whiche be the woundes. Let vs be
hungry a lytell whyle / and anone we shall fele the pe
nurye of hungre. Absteyne from dzyrke / anone cometh
thyrste. Goo a fot many myles/ anone cometh werynes/
Put your synger nyght the fyre/ & full soone shall ye fele
impassyble hete. Ete unhollsome metes / & anone cometh
sekenes. By these woundes afore sayd without doubte
we be brought to deth / if the body be not soone reme
died. Adam wanted all these woundes oz euer almygh
ty god dyde stryke hym. And we also sholde haue wan
ted them if that stroke had not ben / we all be wounded
by his stroke/ wherfore the prophete sayeth. *Quoniam
sagittę tue infire sunt michi.* ¶ Blessyd lord thy
arowes be stycked in me / yf perauenture these arrowes

myght be plucked awaye by any medycyne / or by crafte
we myght be made hole of our woundes / and so to scape
deth / whose fere troubleth vs without mesure in this
fourth place / & wyle mā sayth. *Omnia sunt amara memoria tua hō hñti pacē i substantia sua.* ¶ *O* deth how byt-
ter arte thou to a man hauynge peas with his substance
of worldly goodes / or elles thus / that hath this worlde
at his wyll / whiche vse these worldly pleasures in exyle /
they kon we not / they haue not in mynde what is behynde
in the worlde to come. Alas howe greuous and bytter
is to theym the remembraunce of deth / whose dartes or
arowes may not be expelled by any crafte / we can not fin-
de the meanes by any medycyne to heale our woundes /
we must nedes dye / and dayly we drawe nygh deth more
and more. *Omnes morimur.* ¶ *A*ll we dye / or be dy-
enge. Scripture sayth this verbe morior after saynt Au-
gustyne is vnderclined / signyfyinge that no creature may
escape / flee / or declyne from deth / our lord hath soo gre-
uously stryken vs with the dynte of his arrowes / where-
fore our prophete sayeth. *Et confirmasti super me
manum tuam.* ¶ *L*orde thou hast perced & fixed thyn
arrowes so sore in me that my wounde is soo grete & with-
out cure I can not escape but nedes must dye. ¶ We sayd
the fyfth perturbacion cometh for fere of goddes puny-
shement / whiche the prophete calleth in this psalme.
Faciem ire dei. ¶ *F*or by these wordes. *Furore dei*
¶ *I*s vnderstode & everlastynge punishement vpon the
whiche be dampned. By these wordes. *Faciē ire dei.* ¶
¶ *I*s vnderstode temporall punysshementes i this lyfe /
whiche temporall punysshementes causeth vs also to be
in trouble. For what creature remedynge so many pun-
ysshementes done vpon synners i this lyfe bodily and

paſſure for leſſe offences than he hymſelfe hath done can
be without ſere/ leſſe he ſholde ſuffre þ ſame or more gre-
uous for his owne offences. Adam ayenſt þ cōmaūdemēt
of god taſted but one apple/ & anon he was caſt out from
þ goodly gyrdene of paradise into this erthe full of bres-
res & brembles. It ſemeth but a ſmall mater/ & alſo he &
al his poſteryte ever after were made mortal. Alas howe
many tymes haue we ſynners broken þ cōmaūdemētes
of god. The people of Iſrahell ledde by moyſes through þ
deſerte/ whan it was ſo they had eten no fleſhe of many
dayes. At the laſt they deſired to ete of þ egypcyens fleſ-
he lyke as it was theyr cuſtomable mete before/ almagh-
ty god gaue them theyr deſire. But. *Quum adhuc
eſca fuſt in ore eor: ira dei deſcendit ſup eos.* ¶ Whyles
they were etynge and mete in theyr mouth/ the punyſhe-
ment of god fell vpon them/ and a grette parte of them
were ſlayne. Afterwarde the ſame people made wery by
a longe Journey/ grudged in theyr myndes ayenſt our
lorde/ wherfore a ſodeyne fyre fell vpon them/ and vtter-
ly brent & deſtroyed the later parte of theyr hoost. Haue
not we comytted many more greuouser offences than
theſe be: yes truly. For whan we lacked no mete but had
grette plente of it/ haue we not for all that deſired more
delicate metes not content with ſuche as we had/ hath
not a litell bodely labour beu tedious to vs/ as to go vnto
to the chyrche there to abyde to be at the ſeruyce of god/
and to here hoſſome dextryne/ whiche of vs heringe theſe
offences beyng culpable in them wyll not ſere the pun-
yſhementes of god bothe in this lyfe & after. Namely
whan this holy pphete ſo dyde/ in ſo moche he ſayth his
fleſhe trembleth for ſere. *Non eſt ſanctas in carne
mea.* ¶ Bleſſed lorde I haue none helth in my fleſhe/

it trembleth for feare of thy punishmentes. They be ver-
ry happy & blessed whiche neuer despyled themselves with
synne / but alwaye hath kepte them cleane without any
spot of it / as touchyng actual synne / for truly they haue
grete rest in theyr soules / and they that haue done the co-
trary fele in themselves an inwarde stryfe whan they re-
membze themselves of theyr lyuynge / for suche as hath pol-
luted conscience gyue them to other desynes rather than
to loke vpon themselves. Truly thabomynacion of an vn-
cleane conscience is so grete & the remembraunce of it is thought
to that persone so encombred so grete payne / as he were
bered & troubled in the turmentes of hell. O how many
hath slayne theymselfe after theyr grete offences done /
whan they myght not holde vp and susteyne theyr vn-
happy lyfe. Example we haue of a romayne woman cal-
led Lucrece and many other. The thre pryncipall partes
of the soule wherby the hole man sholde be gouerned be
holdyng the vngodly and detestable monstre of synne /
dooth accuse eche one other / to the memory it is objected
that he sholde haue kepte in mynde the holy manerions
and techynges whiche ostentymes he herde by the pas-
sers of godly doctryne. To the reason is sayd that he
sholde haue resysted and withstonde more besely / and not
haue suffered so grete fylthynes of synne to be commytted
in the soule / to the wyll is objected that by his boldnes &
rennyng to moche vpon his owne byrdell / neyther obey-
enge to memorye nor to reason is caused that the soule is
polluted with the fylthynes of synne. Therefore the con-
science alwaye prycketh and grutcheth ayenst synnes es-
pecially commytted / accordyng to the prophete sayenge.
Non est pars ossibus meis a facie peccatorum. No
parte of my body can be in rest for the greuousnes of my

synne. Take hede with howe many & what sortes of tribulation we be vexed within our bodies / we haue no tranquillite/no quyetnes but trouble in euery parte with many dyuers veracions. fyrst by the paynes of hell/of purgatoire/by our bodyly greuaunce/ by deth/by the punysshemente of god/and last by thabomynacion of our synne. Therfore let vs go vnto this mylde moornyng our blessed lady virgin marie / beseechynge her by she wyl bouchesaue to deliuer vs from these stormy wyetchednesses in this lyfe / and after graunte vs quyet soules. These suffyleth for the fyrst kynde of wyetchednes. We sayd the secounde kynde of myserye is to be caste downe vnder the verkenes and cloude of synne / & miserably to be in captiuyte vnder the yoke of it. Many tymes synne is compared to a serpent. A serpent hath an hede/ a body & a tayle. Semblably soo hath synne/ for whan any man feleth the fyrst instigacyon or sterynge to synne/ doubtles there is the serpentis hede. Whan afterwarde he consenteth to the same instigacion / than he suffreth the body of that serpent to entre. And laste whan he fulfylleth the synne in dede. than is the venemous tayle of that serpent entred. Without thou resyst and withstonde the hede that is to saye the fyrst suggestyon / it shall be very harde for the to exclude synne / for where as a serpent may gete in his hede/anone he byngeth after the residue of his body. Soo by synne / if also the streyght passage be made open to the fyrst mocyon or sterynge to synne / anone he draweth after hym the hole body/and neuer leaseth tyll it come vnto the hyest parte of the soule/ he auunceth hym selfe & is lyft vp ferre aboue the mynde / whiche ought to be the hede of the soule. And this of a trouth is a grete myserye wherof this holy pphete Dauid maketh his com

playnte sayenge. **Q**uoniam iniquitates m^ee sup^{er}gress^{er}unt caput meum.) **A**ll þ^e partes of my body be w^{ith} out reste bycause my synnes be exalted ferre aboue myne hede. We haue gyuen so grete lycence to this serpent synne and so easely treated it þ^e nowhe whan it is ones entred it wyll not out agayne/but as a tyraunt hath decreed to kepe i possession þ^e habitacle þ^e he hath wonne: eyther peasibly: or by strength. First or euer we commytted synne many motions of it were felte in vs / but it was onely in the inferio^r parte of þ^e soule. And nowe lith it is suffred to haue ony interest / he hath enchaūced hymselfe aboue þ^e hyest parte of þ^e soule & there is residēt / cōmaūdyng what hym list / thrustyng downe þ^e pooze soule w^{ith} his greuous burde & weyght þ^e of tentymes it is compelled to do þ^e thyng whiche it wolde not do. Veraventure some synner wyll saye. I perceyue no^t fele nat ony weyght in my selfe / do I neuer so many synnes. To whome we answer þ^e if a dogge hauyng a grete stone bounde aboute his necke be cast downe from an hygh toure / he feleth no weyght of that stone as longe as he is fallyng downe / but whan he is ones fallen to the grounde he is b^{ro}ast^{en} all to peces by þ^e reason of that weyght. Soo the synner goyng downe towarde the pyt of hell feleth not the grete burden of synne / but whan he shall come in to the depnes of hell he shall fele more payne than he wolde. Also every creature whiche is a bouthe to put away þ^e yocke of synne feleth the grete and greuous weyght of it. Our holy prophete had in experyence the heuy burden of synne whiche sayd. **A**t sicut onus graue grauate sunt super me.) **A**ll my synnes be heuy vpon me lyke to an heuy burden. God forbede that we saye no man may cast out synne from the soule ones entred in to it / we saye not that / for if it were soo all

we shoulde despayre/ because why no perilde is without synne. But we saye it is ryght harde utterly to expulke synne suffered so longe at lyberte and hath had so moche licence to abyde in the soule. Al holy doctours knowlege þ same And saynt Anselme whos wordes cometh nowe fyrst to mynde sayeth. *O peccata q̄ faciles aditus habet et q̄ difficiles exit.*) ¶ O ye soule synnes howe glad & easy entryniges haue ye ito mānes soule & how harde be your goyniges out fro it. Synnes may be expelled/ but howe truly by grete p̄tricion/ dyligēt p̄fession/ & not a litel bodisly satisfaccion. But after þ our synnes be so done awaye if we take not vpon vs myghtely to witwistonde & make batayle ayenst them/ lyghtly they shall entre agayne in to þ soule. And as our sauour sayeth. *Erūt nouissimis hominis illi⁹ deteriora priorib⁹.*) ¶ Than shall we be & worse condicion ferre than we were before/ than shall the woundes of our synnes waxe rawe agayne/ than shall the tokens where they were fyrd/ waxe rotten & freshe by our folyshenes and negligence. Of the whiche mysferye Dauid complayneth i this place sayenge. *Putruerunt et corrupte sūt cicatrices mee: a facie insipientie mee.*) ¶ The olde tokens of my synne waxe rotten agayne by myn olde folyshenes. He that is entwred and encombyred with these curylles/ shall we not call hym wretched and vnhappy? yea truly/ for noo thyng elles but synne may make a man wretched. Be a man neuer so poore and neby/ if he be without synne/ yet he is bledd and happy. Salomon sayeth. *Miseros facit populos peccatum.*) ¶ Synne maketh wretched people. Saynt Doule hauynge the same mysferye in experient sayd. *Infelix ego hō q̄s me liberabit de corpore mortis hui⁹.*) ¶ Vnhappy man who shall de lyuer me fro the daunger

f.i.

of this dedely myserie of synne. ¶ Socrates was asked
a question as it appereth in the georgike of plato of one
named Polus / whether Archelaus whiche than had in
gouernaunce the kyngdome of macedonye in grete glorie
were happy & blessyd or not. Socrates answered hym he
coude not tel it is to me vncertayne. Thā layde polus he
is a kynge. Socrates sayd / al though he so be / yet may he
be a wretche. Polus added more & sayd / he hath a glory
ous kyngedome / a grete housholde / and grete ryche.
Socrates answered / what of all this / these commoditees
maketh not a mā blessid / for vnder them may be pryuely
a wretched soule. If thou wyll sayd Socrates that I tel
the whether this man be blessid or wretched / shewe me
his soule / & anone I shall assoyle the questyon / for the de
monstracion of this mater dependeth of the soule. Truly
a soule subgette to synne is wretched whiche our pphete
Dauid wytnesseth sayenge. Miser fact' sū. ¶ By the
reason of my synne I am made a wretche. That creature
what soeuer he be is blessid whole wyll is obedyent to
reason / that is to saye / in whome reason and grace hath
dominacion / for by reaso & grace ryght & Justice shall be
kepte. But if it be contrary than shall peruersite and vns
ryght wysnes haue place and lyberte / that we may more
openly perceyue this thyng / let vs cōsider this example.
As longe as the myddes of a lyne is equall with both en
des / neyther goynge wronge towarde the ryght hande
nor towarde the lyfte hande / so longe it is called a ryght
lyne / but if it turne contrary eyther to þ one parte or to þ
other / or lyfte vp it selfe aboue eyther endes / the lyne is
not ryght but croked. In lyke maner let vs consyder the
powers in the soule / that is to saye reason wyll & vnder
standynge / the vnderstandynge muste be guyded by the

wyll & wyll must be ruled by reason / for wyll is the myddle
dill parte bytweene vnderstandynge & reason / lyke as the
myddle poynte in a lyne / wherfore yf the wyll whiche
ought to be þ myddle parte & also subdued to reason lyft
vp hymselfe aboue reason / is not thowþe peruerse & inco
uenient / is not there a croked soule : yes without doubte
Lyke wyse it is in synners whan reason is put downe
and wyll is vnwysely exalted. **E**t incuruatus sum
blas infinem. **T**he pphete sayeth. By synne I am
made croked vnto the grounde. I haue moze mynde on
erthly thynges than vpon heuenly / whan þ soule is thus
dysforned and brought into this myserable condicion /
what is lefte behynde but penaunce & sorowe. The phy
losophers shewed trowdyuers wayes / one is the waye
of vertue / the other of vyce. The waye that ledeth a man
to vertue is laborious & full of thornes / not withstandynge
the ende of it is very pleasaunte. The waye whiche
bryngeth a man to vyce is mery & full of sensuall pley
sures / but the ende of it is very bytter & sharpe. A certayne
phylosophye called Demesthenes what tyme he desyred
to haue the presence & company of a certayne euyl dyspo
sed woman & she asked a grete somme of money. He an
swered that his lernynge was not to byt penaunce so bere
sygnyfyenge that after the fylthy volupty of the fleshe
no thyng remayneth but sorowe & penaunce / for the whiche
he wolde not gyue so moche money. Our prophete co
nsyderynge this addeth sayenge. **N**ota die contristatus
ingrediebar. **M**any causes there be for synners
to be penytent whiche haue caste downe themselves in to
these myseryes / not compelled by vyolence but by theyr
owne wyll & mynde / from the whiche they may scantly &
with grete dysfyculte aryse / what for þ tyranny of synne
¶.ii.

what for leuyng of thocrosion to synne/ caused of the pleasure whiche the flesshe hath gotten by wyched custome of it. For as saynt Jerome sayth/ those that be byrgyns fele not soo gerte temptacions of the flesshe as they whiche ones or ofte tymes haue had the flesshely voluptye in experience/ for the flesshe that before hath ben polluted by the foule and fylthy pleasure of þ body: feleth moche more vncleane motions than dooth the flesshe whiche alwaye hath ben cleane and chaste/ for the vncleane body perswadeth & sheweth to the soule the wyched cogytacions and berke fantasyes of his vnchastyt flesshely pleasures done before/ wherby it is many tymes begyled and scorned. Therfore the prophete sayeth. *Quoniam lumbi mei impleti sunt illusionibus.* ¶ The partes of my flesshe wherin the nourysshynge of flesshelye volupte be resydent & abidynge/ are replete & fulfylled with mockes & scornes. O folysshe & madde flesshe whiche entiseth and causeth so many euilles to the hurte of it selfe/ for þ body stereth & moueth the soule ofte tymes to þ fylthy luste of the flesshe/ whiche is the moost hurte that can be to the body/ for the lyuely spirites wherby the flesshe is quykened be spylte & shedde out with the sede of man. And so by that he leseth many of his strengthes. Whisiciens saye that a man taketh more hurte by the effusion of a litel sede than by shedynge of ten tymes soo moche blode/ whiche thyng of a likelyhode saynte Doule met rebukynge for nyctours/ sayenge. *Peccatū quodcumq; fecerit hō extra corp⁹ suū ē/ q̄ autē fornicat in corp⁹ suū peccat.* ¶ Every synne þ a mā doth is outwarde from his body/ but he þ doth fornycation or lechery offendeth god & also hurteth his body/ Merly it is a grete myserie to loue þ body so moche & not withstodynge pcurer so grete hurte to it by fles

shel? lust/ wiche mysery our pphete sheweth sayenge.
Et non est sanitas in carne mea. ¶ By þe reasō of fleshely
lust I haue no helth in my body or in my fleshe. Therfore
synne greueth bothe body & soule & pfiteth none of them
but engendreth grete hurte to bothe. The soule is turmed
by þe light of a polluted cōscience/ by þe victory of synne has
tynged domynaciō / by þe heuy burde of it/ by reuewinge
of olde synne/ by þe mysery þe foloweth/ by þe croked costē
of it ones left & forsaken/ & last by penaunce lozowful. The
body is also turmed by þe prickynge of fleshely lust/ & by
losse of his strengthes. So þe a synner may sauely saye as
þe prophete writeth folowynge. Afflictus sum. ¶ I am
troubled by synne bothe in body & soule. The increase of
a synners payne is when he calleth to remembraunce how
longe he hath serued so vncourtoys and vngentell a lord.
Saynt John sayeth. Qui. n. facit peccatum seruus
est peccati. ¶ He that cōmytteth synne is the seruant of
synne/ therfore euery synner hath synne for his lord who
me he serueth. What maner a lord synne is may be knowen
by the stypende and rewarde that he gyueth to his
seruauntes in the ende. Saynt Poule writeth of this sty-
pende sayenge. Stipendia peccati mors est. ¶ The
rewarde of synne is deth / what maner deth? truly deth
eternall. This rewarde agreeth well for suche a lord /
what stypende shold the moost unhappy lord gyue but
the worst that may be thought/ who soeuer serueth this
malicious and cursed lord is in grete bondage and lets
wytte/ wherfore the prophete addeth sayenge. Et
indatus sum nimis. ¶ By synne I am made a bonde
man/ to whome? verily to the lord named synne. Nowe
ye haue herde howe many grete myseryes we suffer vnder
the bondage and yoke of synne / & howe we be thrall

downe vnder the cloude and derkenes of synne. Ther-
fore let vs flee vnto our bryght mornynge the most holy
moder of god whiche as a fayre mornynge hath lyft vp
herselfe aboue all derkenes and by her humylyte hath
broken the deuylles hede / whiche was the fyrst auctour
and causer of synne and derkenes. Let vs aske and trust
helpe of her in this seconde kynde of wretchednes / wher-
of we haue now spoken / alwaye folowynge the wor-
des and ordre of the prophete. ¶ The thirde kynde of
myserye is yet behynde / whiche we sayd is the myserye
of ygnoraunce and blyndnes / wherby the lyght of trouthe
is turned away from vs / as by a cloude comynge bytwe-
ne. This blyndnes may be shewed many wayes / as fyrst
by the two meanes wherof we shall speke / that is to saye
we absteyne not from synne / neyther for the abhomy-
nablenesse of it / nor for the reuerence of our blessyd
lorde god alwaye beyng presente / that thynge must nes-
des of very ryght be thought vngodly & detestable / whiche
is the cause of so many grete myseryes & bitternes
afore rehersed / for neyther þe paynes of hell nor of purga-
toye had neuer ben thought / if synne had not ben. Man
kynde shold neuer haue felte any werynes or bodyly gre-
uaunce by the reason of labour / if synne had not ben ney-
ther any distemperaunce of colde or hete that shold annoy-
the body / hunger thirst / ne grete or of fyrens of vyolent
stroke / if synne had not ben. Also the soule shold haue
wanted ygnoraunce / inconstaunce / & rebellyng of vnder-
standynge ayenst reason. These myseryes & many more
whiche nowe I leue of happen to vs bycause of synne.
what trowe we / was not Lucyfer an aungell shynynge
with grete lyght or euer he fell downe into hell & what
elles made hym soo blacke & dyfformed but onely synne.

No thyng in þis world dyspleaseth almyghty god but synne. For as Moyses sayeth. *Udit de? cuncta q̄ fecerat: et erant valde bona.* ¶ Almyghty god looked & sawe all thynges whiche he made/ & they were/ very good. Every creature of god is good & acceptable to hym yf synne be a waye. But if it be neuer so goodly a creature defyled wth synne/ it is abhomynable i the syght of god / & ferre more abhomynable thā is þis synkyng carpon of a dogge or any other venemous worme in þis syght of men/ wherfore holy scripture comaundeth every pson sayenge. *Quali a facie colubꝝ: fuge pctā.* ¶ Flee synne lyke as thou woldest flee from þis syghte of an adder or any other venemous worme. And the holy man saynt Anselme sayeth. *Sit ex vna parte gehenna fuerit et ex altera peccatum malum in gehennam tre quam inquinari peccato.*

¶ If hell were of the one syde of tae/ and synne on the other syde I had leuer go in to hell than to be defiled with synne/ the abhomynable synke of it is soo grete/ therfore our blyndnes is very myserable/ whiche so many tymes haue herde of the prechers of god how deedly & horryble monstre synne is & howe moche it is to be fledde & dyspyssyd/ not withstondyng we do not escheue it / but studyously with all our dyspygence solowe / clyppe & in maner kysse it. And whan we haue none occasion to synne we sorowe and wayle. There was neuer hungry lyon that layde so sore a wayte for his praye: as sinners doth to gete occasion to synne / they seke the flaterynge of worldly plasures euen as rampyng lions dooth for theyr praye. Also if they be deferred from thyr purpose they wayle and make sorowe whiche mysery our prophete shewed in this next verse. *Fugiebam a gemitu cordis mei.*

¶ I sought occasions to synne / not saynedly but from

the very herte of me. This is a grete blyndnes that I
haue spoken of, and the other whiche we shall shewe is
moche more. If the lothsomnes of synne be not sufficient
to cause vs leue & flee from it / at þe leste þe presence of almy
ghty god our maker & our gouernoure sholde cause vs
forsake synne / in whose power resteth our lyfe and death
whiche from aboue loketh & beholdeth what soeuer we
do / so opely as I se and beholde any of you / & moche more
openly / for if mānes aspectes or syght myght come from
the soule & perse thorough a glasse / thorough the heuens vnto
to the sterres / tyll it come to the place where almyghty
god is resident / not withstandinge moche more the syght
of god hath power to loke thorough them all down wards
tyll it come to the ferthest & inwarde partes of the herte
and soule. I beseeche you let vs thynke in our selfe / þe clea
rer syght the ferder may loke & beholde / & yet if an other
be twayne so clere it may perceyue & beholde twayne so ferre
and so infynytely. Therfore almyghty god whose syght
is ferre bryghter & more clere than all other be : may be
holdr and loke to euery dystaunce be it neuer so ferre and
without nombre. A grete dyfference is byt wene þe syght
of god and of man. The ferder that mannes syght goth
the more weyke and feble it is / why & for it is lymytte at a
certayne. The syght of god is of grete strength without
ende & nat lymyttynge at certaynte / & for that cause wher
ther soeuer it goth forth / be the space or dystaunce neuer so
ferre : it is alwaye of lyke strength & power in euery place
without chaunge or makynge lesse / whiche holy scrip
ture wytnesseth sayenge. *Attiguit a fine visus ad finem fortiter.* The syght of god atteyneth to euery
dystaunce from ende to ende strongly / or alwaye a lyke
stroge. And in another place of scripture is sayd. *Nulla*

creatura est inuisibilis in conspectu illius: omnia autem
 nuda et aperta sunt oculis eius.) ¶ No creature is
 inuisyble in the syght of god / all thynges be naked and
 open to his eye. Therfore it is a grete and myserable
 blyndnes whan we wyll not beholde and se the horryble
 and ferefull countenaunce of synne. And truly it is mo-
 re grete and myserable blyndnes / not to fere the syght
 of the moost hygh lord god almyghty / but he lokynge
 vpon vs from whome no thyng may be hyd: to haue
 the desyre of lothsome & foule thyng in our herte as syn-
 ne is: yf we remembze not & be in wyll to sorowe and
 wayle for it. O grete derknes. O dymme cloude. O very
 thycke myst whiche suffrest not the lyghte of trouth to
 shyne vpon synners. Let vs therfore renne to our moost
 bryght & clere moornyng Mary the moder of god whi-
 che is without all & the leste spotte of synne. Beseechynge
 hyr mekely that she put away this blacke cloude and
 derknes of synne / to thentēt we may haue grace to lothe
 and fere the fylthynes of it / and to dzebe the pze-
 sence of our ferefull Juge almyghty god. ¶ Nowe syth we haue
 satysfied for our purpose at this tyme we sholde leue in
 this place of the psalme / but that the werse folowynge cō-
 teyneth a rehersall or epylogue almoost of eueri thyng
 spoken before. The prophete sayeth. Quia meū contur-
 batum est.) ¶ My herte is sore troubled. Take hede &
 marke here þ fyrst kynde of wretchednes / that is to saye
 þ tēpestous tribulacyons wherwith þ herte of synners is
 troubled & vexed / fyrst for fere of þ eternal punysshment
 of god i hell / for dzebe of his punysshment in purgatory
 also by fere of deth hāgynge alway i our neckes / for dzebe
 of goddes punysshment i this lyf / & last for þ vglomnes
 of our synnes. For these we may saye with the prophete.

Quod nostrum cōturbatū est. Our hertes be soze trou-
 bleo. It soloweth. Dereliquit me virt⁹ mea. Our
 strength hath forsaken me. Here is noted the seconde
 kynde of myserye wherby we be put downe myserably
 vnder þe thraldome of synne/by whiche thraldome we be
 ouercomē & subdued/our olde tokens of synne ware rote
 agayne/we be made vnhappy/croked and sorofull/ we be
 scorged soze & made lowe as subgettes / so þe of ryght we
 may saye. Dereliquit nos virtus nostra. Our
 strength hath forsaken vs. The pphete added. *Humē
 oculorum meorum et ipsum non est mecum.* The syght
 of myn eyen hath fayled me. Here is the thirde kynde of
 wretchednes expessed / þe is to saye of our cloudy blynd-
 nes wherby we be so moche blynded þe neyther for thabos-
 mynacion of synne whiche is a foule & ferefull monstre
 no; for the reuerence of god beyng present we wyll re-
 frayne but synne styll & that greuously / from whiche mys-
 leryes the moost blessed virgyn delyuer vs / whose Naty-
 uyte we halowe this day by hyr sonne our lorde Ihesu
 christ whome she as a fayre morninge brought forth the
 moost bryght sonne to gyue lyght vnto all synners.

Domine ne in furore posterioris.
secunda pars.



A we christen people are bounde of besy-
 ry duty to gyue grete & imortall than-
 kes to the holy pphete Dauid whiche
 so dyligently hath left in wrytynge his
 psalme moost godly to be redde of vs &
 our posterite. And his so doyng as me

semethe was most for thre causes. fyrst & by these holy
psalmes & myndes of synners myght be reyled bp & ex-
cited as by a swete melody to receyue & take & studie & let
nyuge of vertues. Secōdarily & if ony mā or womā hath
fallen to grete & abomynable synnes / yet they sholde not
despayre but put theyr hole & stedfast hope of forgyuenes
in god. Thyrdly that they myght vse these holy psalmes
as letters of supplication & spedefull prayers for remys-
syon and forgyuenes to be purchased of almyghty god.
Pythagorici the people of that secte or of that vsage were
accustomed every mornynge whan they shold ryle from
theyr beddes to here & sounde of an harpe / wherby theyr
spyrtes myghte be more quicke & redy to receyue theyr
studyes / thynkyng no thyng more profytable thā it vn-
to & free & noble exertyng of theyr myndes. For doubt-
les theyr slugghyshe & slouthfull myndes by that melody
were made quicke & mery. Also somtyme wycked spyr-
tes were chased awaye by the musicall & swete stroke of
the harpe / whiche thyng done is redde of kynge Saul
that whan he was vexed and troubled of the wycked spir-
yte he had his moost & onely remedy by the harpe of Da-
uid / at whose sounde the malygne spyrte was dzyuen
awaye. It is also thought that the same wycked spyrte
had so grete power on Saul for his synne. So like wyse
holy faders thynke all synners to be vnder the power of
an euyll spirite. Let vs therfore turne agayne vnto these
swete melodies of our pphete Dauid whiche somtyme
he sange with his godly harpe / wherby we may chase &
put away all slugghyshe & slouth put in to vs by wy-
cked spyrtes / in the whiche swete soundes we shall here
so grete plente & dyuersyte of tunes as euer was herde be-
fore / for somtyme he speketh of god / somtyme of & deuyl

somtyme of holy aungell / somtyme of dampned spyrites
Rowe of hell paynes / & somtyme of þ paynes of purgas
toz / otherwhyles of the ryghtwysnes of god / somtyme
of his grete mercede. Rowe of drede / anone of hope / som
tyme of sorowe and wepyng / and somtyme of gladnes
and comferte / somtyme of bodyly wretchednes / somtyme
of the wretchednes of the soule / somtyme of the cursyng
of vyces and synne / somtyme of the praysyng of vert
tues. Otherwhyles of good and ryghtwysle people / and
anone of wycked and vnryghtwysle. By this dyuersyte
of melodye if synners can not be reyled vp from þ slepe
of synne and excyted vnto godly watchynges they are to
be thought as very dede. And as we sayd in the seconde
place / they that be wretched and synfull creatures may
trust to haue forgyuenes of god by these holy psalmes.
Example we haue of this holy prophete. For euery man
knoweth this prophete Dauid was a wretched and gre
uous synner / neuertheles afterwarde he lyued holyly / &
by the merytes of his lyfe was lyft vp vnto heuen. The
medycyne and remedye that he vled for doyng always
his synnes was pure and clere penaunce / whiche he la
boured so moche by ofte sayng these psalme that anone
he was made perfyteclene. why therfore sholde we
wretched synners doute to be made clene from all syn
nes be they neuer so greuous whan we knowe the lyfe
before of this prophete vncleane with so grete fylthynes
of synne & nowe made so bryght & without spotte of it by
penaunce whiche is the very purger of synne. Trowest
thou his synne was not greuous / truly it was / whiche
also his selfe wytnesseth / sayenge. *Peccavi balde.*
I haue synned greuously. Is not þ same medycyne &
remedy whiche he vled that is to saye penaunce present

and redy at hande to be all: yes truly / for it was sayde to
euery persone. Penitenciam agite.) ¶ Do penance
Haue nat we the same God: that he had whan he sayde
this worde (peccati): yes certainly. And mozeouer / he
is moze merciful and hath moze compassion / and is redy
er to forgyuenes in this our tyme / is to say in the newe
Testament / than he shewed hymself to synners and mys
lyuynge people in the tyme of Dauid / that is to say in the
olde Testament. In the olde Testament he sharply pu
nyshed synners as sone as they offended and that wyth
bytter punysshement: and many and dyuers plagues: as
apereth openly in holy scripture: whiche at this tyme I
reherce nat: by cause that I wyl be bryefe: and elsche we pro
lyrite. Thus is he as plentiful in mercy as he was euer.
Saynt Poule affermeth the same / sayenge. *Idem
dominus omnium et uiues i omnes qui inuocant eum.*)
¶ The lord of all is one without chaunge or mutabilite
te and then a like liberall and plenteous to euery crea
ture that calleth to hym. ¶ Trowest thou that he be percis
all in ony condicton & that he offreth not his grace to eue
ry creature ouer all: yes verily. For saynt Peter sayeth.
*In veritate comperi quia non est personarum acceptor
deus: sed in omni gente qui timet deum & operatur iustici
am: hic acceptus est illi.*) ¶ I haue spied & perceyued for
a trouthe that god is none accepter of persones / but amon
ges all people who someuer dreedeth almyghty god and
dooth ryght wyseenes that persone is acceptable to hym.
¶ Therfore if we drede almyghty god and doo ryght wyse
penance we may trust verily for to haue forgyuenes of
hym / and without doubte too be accepted of his mercy.
¶ Unto the whiche this holy prophete Dauid bothe ad
mouyssheth and entyseth vs by these holy psalmes / the
C. lii.

whiche matter ought to be for all wretched synners to /
theire grete comfote and truste of forgyuenes. The thir-
de and laste that these holy psalmes be like as letters of
supplicacion the whiche we may gyue vnto almyghty
god as reby mouers and sterers of his if synners merre for
vs shall be made open on this wyse. If perauenture on y
persone haue a mater or besynes with the kynges hygh-
nesse and i his cause greteley desire his goodnes and his
piter / wyll he not shortly goo vnto some wyse man in su-
che maters and / desire a letter of supplicacyon for to be
made diligently / wherby he may cause the kynges pyte
in his besynes to be obteyned and had. Truly his truste
is not only in his owne wysdome for too be soo bolde in
hādlyng his mater and to purpose it only by his owne
wordes or his owne wytte. we synners be in lyke con-
dicion. for truly we haue many maters in the hyghe
courte of the moost hyghe kyng almyghty god / for the
whiche it sholde be profitable and necessarye the pyte
of god to be purchased for vs. And who is more wyse in
that courte for our besynes too be spedde / that is to saye
for forgyuenes to be obteyned / than is our prophete Da-
uid that commytted before the peryll and daunger of p
same thyng in hymselfe. Verily he was a synner as we
be and a besy folower for / forgyuenes. With grete dili-
gence made these holy psalmes whiche he dayly offered
vp vnto almyghty god with grete deuocion as letters
of supplicacio / by the whiche he moued greteley his good-
nes for to forgyue hym. Therfore we knowynge the ver-
tue and efficacye of these holy psalmes / let vs vse them
in our lyke besynes and doubt not to haue forgyuenes
if we doo it soe louyngly as he dyd in his tyme. For soth
euery prayer offered vp of a penytent herte is acceptable

unto our moost good and mercifull lord god / but that
prayer above all other is ferre more acceptable to hym
whiche is approued by holy chyrche and made by a man
of meruaylous and not vnknewen holynes. In the whiche
the prayer fyrste is asked forgyuenes of synnes / strength
of the soule to withstonde synne / and contynauce of
vertue / whiche thyng is nobly done in the psalmes of
Dauid / namely in the seuen penytencial psalmes whose
declaracion we haue taken vpon vs / therfore let vs gaily
ly and lowyngly desire them / and ofte offre them vp vnto
almighty god / mekely askyng forgyuenes of hym for
our synnes / whiche vncurteisly we haue comytted and
done ayens his goodnes. ¶ In this parte of the psalme
our prophete Dauid dooth thre thynges. fyrste he calleth
to mynde his wretchednes. Secondly he gathereth
to gyder many thynges wherby he maye truste to haue
forgyuenes. And thyrde he sheweth that onely by the
helpe of almighty god he contynueth in his good pur-
pose. No thyng that may be sene or thought is more pro-
fitable wherby the mercy of god may exercise & vnto his
operacion than is our wretchednes / whiche in howe mo-
che the more it be: so moche more it must moue & steepe our
mercifull lord god to pyte & forgyuenes. Therfore this
pphete Dauid remembryng it calleth to mynde all his
offences and trespasses / wherby he may shewe his wret-
chednes to be grete and ouer heped. He spake before of
inwarde partes of myserye / now he remembryeth nam-
bryng the outwarde parte of it. ¶ This prophete sayeth
thus / my wretchednes stondeth not onely in the trouble
of myn herte whiche is very grete / nor in the feblenes of
my strength depessed and put downe by the tyrannye
of vices / neyther in the miserable blyndnes of my soule /

but it is otherwyse encreased / and by that wherof my
chefe comforte and consolacyon ought to be had / wher
che is a very unhappy kynde of wretchednes. Merely
that they be my frendes and nyghe aboute me be myne
aduersaries and most ayenst me. Wherefore it sholde
seme that we haue sayd a thyng ayenst the reaso to say our
frendes & they that be next vs be rather our enemyes
than our frendes. But and we wyll call to mynde and re
membere howe moche they doo let vs from getyng the
helth of our soules it sholde to no man be a doubte. For
what sholde be more precious and derer vnto vs than
tyme and longe space of life to doo penance for our syn
nes and trespasses done and paste / and too obteyne many
large rewardes of god / by doyng good warkes whiche
the goodnes and good purpose is moost of all taken a
waye by them that be next about vs and our frendes /
namely that we calle our frendes. A certayne doctoure
sayeth / they be theues and stele away our tyme of well
doyng in this worlde. Also if we be in the wyll for too
forsake this worlde or too take vpon vs an harder and a
strayghter waye of lyuynge / who shall soner withstonde
our good purpose than they whiche be as our frendes
and next about vs. If we be in mynde too sell all that
we haue and distribute it in almesse vnto the poore peo
ple after the counseyle of christ / who wyll be more ayenst
vs than our frendes & neyghbours. Oftentimes at grete
festes / Jonkries / & drynkynge we be made more intem
perate and more disposed to vice than is conuenient and
honeste for vs to be. And by whose biddynge and desis
res elles but by our frendes & neyghbours. Also of eue
ry worde spoken vnprofitably and in vayne / we shall
gyue accounte before god / notwithstandinge it content

teech not our frendes when we be in theyr company with
out we vse many ydle wordes and vnfructfull bothe for
body and soule. More ouer in whose causes and belynes
doth our conscience more grudge and is hurte than i the
causes and belynes of our neyghbours & frendes / when
we helpe / defende / or prayse them to other / or elles auance
them our selfe. And lasse if our neyghbours and frendes
se any thyng in vs to be lauded or praysed / they glauet
and prayse it so moche that anone we synne in waynglor
rye / and also be proude of our selfe. And if they spye any
thyng in vs þ is letwde or to be forbode they wyll craftely
colour it / or elles go by as they se it not / so þ we neuer can
knowe our selfe / wherfore they be to be thought rather
our enemyes than our frendes. They seme to drawe nes
re vs for our profite / but contrarie they do ayenst vs & no
thyng for our profite. Our pphete sayth in like maner.
*Amici mei & proximi mei aduersum me appropinqua
uerunt & steterunt.*) ¶ My frendes & neyghbours drewe
nyghe & stode stilly ayenst me. He speketh not of theym þ
be frendes i dede / such be very seante of whom it is wyr
ten. *Beatus qui inuenit amicum verum.*) ¶ Blessed
and happy is he that hath founde a true frende. Pera
uenture at that tyme this prophete Dauid had none su
che. But of the carnall and comyn frendes wherof is a
grete nombre. He addeth sayenge. *Et qui iuxta me
erant de longe steterunt.*) ¶ They whiche were as
my frendes and my neyghbours stode aserre from me /
who shall we saye / is there any man if that his neygh
bour and frende be not / who is to be thought more nere
than a neyghbour or frende / certaynly none. But pera
uenture this prophete ment by them that be as neygh
bours and frendes suche as fauour and owe good wyll

only to the body. And by those that be nygh vnto vs be ment them whiche haue cure of soules. For they of very outye sholde fyrst haue the name of a frende and neyghbour. For bicause the soule is nexte the body / and though it be soo that euery persone hath charge of other in rebukynge vices accordynge to the sayenge of our sauour.

Si peccauerit in te frater tuus corripe eum.) **T**he thy broder or euencristen offende the correcte hym. Not withstondynge thospe of correction longeth fyrste vnto prelates and vnto suche as hath cure of soules / whiche be sette in this worlde by almyghty god as ouerlookers of the people / vnto whom is also commaunded that they sholde shewe to them theyr greuous offences / but they stonde asette of / they spare to save the troueth. Elles let vs goo to the letter / that is to say / bysshoppes be absente from theyr diocises and persones from theyr chyrches. Elles to the spirituall sense as thus / no man wyll shewe the fylthynges of synnes. All we vse bypathes & circumsocutions in rebukynge them. We go no thyng nygh to the mater. And so in the meane season the people perysshe with theyr synnes / whiche thyng the prophete complayneth sayenge. **E**t qui iuxta me erant de longe steterunt.) **T**hey that had cure of my soule stode asette from me. Truly those be very wretches whome synnes doo subdue and put vnder the myserable yoke of scrupulose oꝝ bondage. They be also thrauste downe in to a more streyghter corner of myserye whan ther frendes and neyghbours wyll not admonyshe and reprove theyr wyckednes but suffre them soo to contynue / whan also prelates and persones do not correct theyr mylle luynges and shortly call them to amendement / but rather go by and suffre theyr mylle gouernaunce. What tha / truly

the soule beyng gladde of his destruction and in manner
rennyng on his owne byrdell not helped by his frendes
no thyng cared for of bysshoppes and suche as hath cure
of soules must nedes come to the deuylles power / whiche
as wood enemyes and rampyng lions goo about
sekynge whome they may deuoure / they doo the vtter-
most of theyr power / they go soe to the mater / and many
tymes overcome suche as be very ströge. Therfore what
meruayle is it if the deuylles catche the myserable soule
boyde & vtterly despytute of all helpe / and so taken drawe
it in to the depe pyte of hell. The prophete sayeth. *Et*
hūm faciebant qui querebant animam meam. ¶ They
that sought for to haue my soule put grete strength for to
obeyne theyr purpose. The curled deuylles strength and
power is very grete / as scripture sayth. *Nō est potestas*
sup̄ terrā que cōparet̄ eis. ¶ No strength bp on þ earth
may be cōpared to them / whiche if they were suffred to ex-
ercise vpon mankynde none sholde be leste alyue. But al-
myghty god of his goodnes wyl not soo suffice it / & by cau-
se of þ they gyue themselves to fraudes and gyles study-
ously / wherwith boldly they come vnto vs perswadyng
& shewyng þ bayne pleasures of this worlde / & the faile
Joyes of the fleshe / wherwith they scoone vs dayly / like
as a mā in his dreame many tymes thynketh to haue gre-
te pleasures whan no cause is so to be thoughte / than was
kyng he perceyueth hym selfe deceyued by his dreame.
It is wryten. *Dormierūt sompniū suū et nichil inueni-
erūt oīes vīrdūitiaz in manibus suis.* ¶ Without
doubte synners be begyled / & all that they do be but dres-
mes & vanytees / whiche thyng þ prophete addeth say-
enge. *Et q̄ increbāt mala michi locuti sūt vanitates.* ¶
¶ Suche as were myn enemyes & willed me rather euyl

than good spake and perswaded vanytees vnto me / that is
to saye / wordly rycheesse / pleasures / and false flesshely loyes
And if it be so they may not take vs by those vanytees
than they laye in our waye other subtyll & crafty baytes
for theyr purpose is eyther by contynuaunce of one tempta
cion or other to make a man wery & cause hym thynke at
the laste that god wyll not helpe hym & so he falleth in to
despyrat. Eyther they be about to brynge a man to an
hyer perfeccyon of lyfe / to the ende anone after they may
ouerthrowe hym agayne / elles they perswade & purpose
to a mannes mynde a more profytable place to gete ver
tue in / by cause wher / they may lyghtly or sooner put hym
downe & make hym forsake it / lyke as fysshers do whan
they be aboute to cause fysh come in to theyr nettcs or
other engynes / they trouble the waters to make them a
uoyde & flee frome theyr wonte places. Sometyme they
perswade a man to chaunge the maner of his lyfe / in to a
more streyght way of lyuynge than perauenture ony per
sone may bere or sustre / that than he that is greued after
warde gyue ouer and forsake it / lyke as men saye apes be
taken of the hunters by doyng on shoos / for þe properte
of an ape is to do as he seeth a man do. The hunter ther
fore wyll laye a payre of shone in his waye / and whan he
perceyuethe the hunter doyng on his shoos he wyll doo
the same: and so after that it is to harde for hym to lepe &
clymbe from tree to tree as he was wonte / but falleth
downe / & anone is taken. Or elles at somtyme they laye
before a man benygn pryuely hyd vnder the colour of ap
peryng vertue / as to set his mynde in getyng & to laye
by wordly rycheesse for the exercysynge of the werkes
of mercy. Eyther they moue a man to chastyse his body
about his power from the synne of lecherye. Thus by

these fraudes & other innumerable the deuyls be aboute
te to turne vs from vertue / wherfore the prophete added.
Et dolos tota die meditabantur. ¶ Dayly theye
mynde was to begyle me. But many tymes whan we
remembze our selfe to be tempted we haue so grete pleas-
sure in the thyng she wed by suggestyon & it semeth soo
ioyfull vnto vs that we perceyue no gyle in it / or at the
lesse we wyll not vnderstonde it / therfore somwhat we
here and some we wyll not here / we gyue audience onely
to it that soundeth to the voluptuous pleasures & profite
of the body / & wyll not here þ prey gyle hyd vnder that
bodily pleasure / but goo by: with a defere / whiche the
prophete in the plone of vs soloweth & mayleth sayenge.
Ego autem tanquam surdus non audiebā. ¶ I feared
as a defe man / wolde not here the rebukynge of worldly
pleasure but gaue heede to al that sounded pleasauntly to
the body. It were a grete remedye to the synner that is
tempted if he wolde dilygently make prey serche with
hymselfe of the thyng layd vnto his soule by suggestyō
what may happyn of it / whether good or euyll. He may
bothe aske questyon of hymselfe / & make answer to the
same / and anone by that dilygent inquisicion made rea-
son shall shewe at the laste yf ony peryll be hydde vnder
by fraude or gyle / & yf none appere he may than flee vnto
to almyghty god askynge his helpe whiche shall neuer
be boyde or absent from ony person that putteth his spe-
cyall trust i hym. But of a trouth synners oftē tymes doo
the contrarye / they make noo serche with themselves / they
aske not the helpe of almyghty god / but ouerthrowe ra-
ther themselves and in maner the heede downeward / also
as doubte men wyll noo thyng obiecte or saye agaynst
ynne. Therfore it soloweth. **E**t sicut mutus non a-

periens os sum.) ¶ I am as a dombe man not openyng his mouth. I wyl not serche and speke agaynst my owne synne. Saynt James gyueth monyryons vnto all suche as fereth the deuylles temptacyons that they withstonde strongly/and if they so do the deuyl shall neuer after haue boldnes to lette and impugne them more. *Resistite diabolo et fugiet a vobis.* ¶ Resist and withstonde the deuyl and he shall flee from you. Whiche thyng wylliam Barrysense confermeth shewyng of a certayne persone that ayenst the foule and libidinous temptacyons of the fleshe layde vnto his soule by the deuylles/ was wont to saye with grete indyngnacyon these wordes/ fy/ fy/ fy/ & by this meane he auoyded those temptacions. The wyse mā also counseyleth vs to hedge i our eeres with thornes/ sayenge. *Sepi aures tuas spiritus.* ¶ That is to saye/ if thou here ony thyng spoken & souereth to euyll or is not worthy to be spoken/as & deuylles temptacion/take thornes/so moche to saye withstode temptacions sharply & bytterly/wherwith & deuyl shall be chased away from vs. But suche as be ouercoen by temptacions are very blynde not perceyuyng the vglomnes of synne/also they be defe not heryng & fraude of & deuyl/ & laste they be dombe not spekyng & wysely repprouyng thabomynacyon of it. So by custome they be made like vnto dombe and defe persones bytterly holdyng theyr peas. ¶ *Et factus sū sicut homo nō audiens & non habens in ore suo redargutiones.* ¶ I am made lyke vnto a man & is defe & dombe whiche neyther wyl here & rebukeynge of synne: nor saye ayenst synne. Byther to our prophete hath described & myserable & vnhappy cōdiciōs of & synner expressyng his manyfolde wretchednesses whiche ye haue herde. ¶ Nowe in this secounde place he res

meimbryth many thynges wherby the goodnes of god
may be moued to forgyuenes amonge whom good hope
is þ first / without þ whiche every thyng þ we do is of
no valure / for let vs neuer soo moche wayle & sorowe our
synnes / confesse them to neuer so many prestes / & laste stu
dye to purge them by as moche satysfaccyō as we can / all
these profyte no thyng without hope . for was not Iu
das very penytent for his synnis : yes truly . for as Ma
the we sayth . *Iudas penitētia duct⁹ rettulit trīginta ar
gēteos p̄ncipib⁹ sacerdotū .* ¶ Judas beyng penitēt
brought agayne þ . xxx . pens to þ p̄ces of prestes / or to
þ chefe of þ Jewes lawe / dyde he not also shewe openly
his trespasse whan he made exclamacion & sayde . *Pe
cavi trabēs sanguinē iustum .* ¶ I haue synned gre
uouly betrayenge this ryghtwyle blode . And laste he
made satysfaccion moze large than almyghty god wolde
haue asked . *Abiens laqueo se suspendit .* ¶ He went
forth and hanged hymselfe in an halter . I beseeche you
what moze bytter and shamefull kynde of satysfaccyon
myght haue fortunēd hym : verily none . And yet bycau
se he wanted hope and despayred of forgyunes / all these
dyde no thyng profyte hym . for without doubte despe
racion is so thycke an obstacle / & but if it be taken awaye
the lyght of goddes grace may not come in to our soules .
Let vs therfore take awaye the obstacle of despayre and
open our soules by stedfaste hope to receyue the grace of
god & it must nedes entre . Saynt Poule sayth . *Deus
negare seipsum non potest .* ¶ Almyghty god may
not denye his owne selfe / he can not but haue mercy on
wretched synners that truste in hym . He may noo moze
withd̄raue from them the beemes of his grace / yf theyr
soules be made open by stedfaste hope to receyue it : than

the sonne may withstonde his beimes out of wyndowes
whan they be open. Therfore the prophete sayeth. **Q**ui
in te domine speravi tu exaudies me domine deus meus.)
Blessid lord bycause I haue trusted in the / thou shalt
here me my lord & my god. Of a trouth grete & stedfast
hope muste nedes alwaye be herde / not withstondyng
these fewe condicions folowynge must be Joynded to it
þ is to saye / yf the thyng asked of almyghty god be lon-
gynge and not contrary to the soules helth of the asket al
so if he be willynge & redy to suffre correccyon for his sin-
nes / if he sorowe & wayle his errour and be glad to accuse
hymselfe. Laste if he wyll be ware and from that tyme
forthwarde abstayne from all suche euell occasyons. All
these the prophete remembred by the same ordre / and ma-
de his petition for to be herde of almyghty god / and shew-
wed the cause why he sholde be herde / sayenge. **Q**ui
in te domine speravi.) **L**orde thou shalt here me
bycause I haue trusted in the / he added the ende for the
whiche he made his petition / that is to saye to the intent
his enemyes haue not the better of hym / and be moche
gladde and ioyful of his doyng amysse. This prophete
neither asked erthly rycheesse / wordly honours / pleas-
ures of the fleshe / nor any other temporall thyng / but
onely the helpe of goddes grace ayenst his enemyes that
they ioye not moche his fall or hurte. Truly þ denylls
be very gladde if at any season they may alpye vs was-
ter or stumble out of the waye brekyng goddes com-
maundementes. But whan we fall downe and gyue
place to the fylthynes of synne / not wyllynge to ryle as
gayne / than they ioye aboue mesure. Therfore this holy
prophete reherfed and recyted all these forsayd thynges
bycause almyght god sholde exercyse his mercy / and

soone helpe hym/ to thentent his enemyes shold not be
gladde at any tyme of his falle to synne. *Quia dixi nes
quado supgaudeat michi inimici mei.*) ¶ Good lord I
haue recited al these & made my peticio/ becaule myne en
emyes at any tyme sholde not be very gladde & mery of
my fall in folowynge þe concupiscence of þe body/ these ene
myes laye awayte bothe daye & nyght/ they spare vs ney
ther slepyng nor wakynge / etyng or drynkynge / in las
bour or any other study but alwaye besy the selfe to catche
our soules i theyr snares. Almyghty god w^t all þe hole co
pany of heuē loketh downe from aboue & beholdeth our
trouble or agony þe we haue to withstonde theyr malice &
temptacion / they also take it heuely and be sozry if we be
ouercomen/ & if we haue the vyctory they be very glad &
Joyfull. And on the other parte these wycked deuylles
both aspie & wayte whan we be aboute to fall downe and
as soone as we set downe our fete/ & of a likelihode sholde
slyde or slyppe/ than they make theyr vaunte of getyng
the vyctory / as it foloweth. *Et dum cominuentur
pedes mei super me magna locuti sunt.*) ¶ Whyles
my fete were moued and about to slyppe/ that is to saye
whan my desyres wauered and were remoued from al
myghty god goynge vnto synne/ thā myn enemyes cras
ked and spake many grete wordes Joyenge and laughs
yng me to leorne. Furthermore he that wyl be herde of
god must submytte hymselfe too wylfull correccion for
his olde synnes / or at the leest be redy in his soule to his
myle and submytte hymselfe. ¶ It is accordynge with
syght and equitye that the persone whiche hath folowed
his owne sensuall pleasur ayens the wyll of almyghty
god / redeeme and make amendes for his errour in folo
wynge the wyll of god / contrary to his owne voluptye

and worldly pleasure. For synne must nedes be punys-
shed eyther by our owne selfe / or elles by almyghty god /
whiche payne or punysshement yf that we take vpon vs
with a good wyll / it is thought than we make satys-
faccyon to almyghty god for our trespasses / we put this
thyng in executyon and doo it in dede / whan we suffre
pacyently aduersitees and punysshementes of almyghty
god / or iuries done by our neyghbours / wyllfull chastise-
mentes done by our owne selfe / or elles if we suffre pa-
ciently penance enioyned by our bysshoppes or ghostly
faders after confession herde by them. All these be scour-
ges wherby the noysoinnes of synne is done awaye / the
synner amended / and satysfaccion is made to god / wher-
fore the prophete sayeth. **Quoniam ego in flagella pas-**
catus sum. ¶ I am redy good lord to do all maner
penance for my synnes: & not faynedly / but with a true
and contryte herte. But beside this maner of makynge
satysfaccyon is also asked for a dvyte of the synner for we
and in warde repentance of the mynde / for as moche as
he hath defiled the ymage of god within hym / & deserued
eternall dampnacion: and losse the Joye of heuen. By
cause also he hath so moche dyspleased our best and moost
louynge lord god / whiche so derely and plenteously re-
deemed vs with the pycyous blode of his only begoten
sonne Ihesu chryst. Alwaye the synner must sorowe and
wayle these offences reherled / so ofte as they come to his
mynde. ¶ We fynde in scripture that Peter chiefe of all
the apostles wept and wayled dayely his errour in de-
nyenge his mayster chryst Ihesu. O howe moche vnyke
be these wretched synners vnto Peter that be glad whan
they haue done amysse and Joye in theyr euyl doynges
whiche thyng truly moze displeaseth almyghty god than

the synne done. It is very harde at all tymes to remembre
 by & call to mynde that we haue done any synne / & alwaye
 to sorowe / notwithstandinge this must at all seasons be
 ferme and stable in the soule / that as ofte as the remembraunce
 of synne cometh to our myndes so ofte we must
 desyre to be sorrowfull for them. And this we muste doo
 with all our power / strength / & good wyll. For our peny-
 tent prophete sayd. *Et doloz me in aspectu tuo semper.*
 ¶ My sorowe for my synnes was alwaye in the syght of
 myn vnderstondynge. Sorowe & inwarde penitence is not
 onely sufficient / but also we must make confession / & shewe
 to an able priest our synnes whā tyme shall requyre / elles
 all our sorowe & penaunce be it neuer so greuous shall be
 but i bayne & of none effecte / in þe whiche confession we may
 not tell fables & other mennes fautes but only our owne
 neyther we may shewe our lyght synnes leuyng þe grete
 and heuy vnshewid / we must also shewe all our offences
 small & grete without ony shadowe or colour: no thyng
 excusynge or makynge lesse but expresse as moche as we
 may the very wyckednes with all the circumstance as it
 was done in dede. For this cause our penytenant prophete
 added sayenge. *Quoniam iniquitatem meam annun-
 tiabo.* ¶ Good lord I shall shewe myn owne wyck-
 ednes or synne / even as it was without colour or glose.
 And laste it is very necessary that we studie & take hede
 in ony wyse neuer after to fall & tourne agayne to synne /
 lyke a dogge that tourneth agayne to his bouynte / or a
 lowe ones waltred in the cley wyll retourne to that fyl-
 thy place. That persone whiche stedfastly hath purposed
 with hymselfe to amende his lyfe is alwaye studious &
 hely to eschewe and fle every occasyon of synne: sekynge
 holson remedies for the same. He remembreth in hym

selfe howe vnwysely he fell / howe shorte pleasure he had
of it & soone done / also howe longe penance he is brought
vnto continually to be permanent vnto his lyues ende.
He that can kepe this thyng alwaye present in the sight
of his soule remembryng it inwardly / that persone shall
not lightly retourne to his olde synnes. For this our pro
phete sayd. *Et cogitabo pro peccato meo.* ¶ I shall
at all tymes remembre and thynke on my synne that no
thyng of it be vncoutryte and vncoufessed / whosoever
dothe all these thynges aforesayd / & is to saye he that as
keth almyghty god ony thyng for his soules helth & do
it with good hope / redy to correctyon / sorowynge his of
fences done / shewynge truly & same by confessiō / & last pur
posynge ever after to absteyne from all occasions of syn
ne without doubte & persone shall be harde & obteyne his
peticion. ¶ Yet is behynde to be spoken of whiche we
sayd in the thirde place / howe this prophete shewed & he
myght not contynue in goodnes without & helpe of god.
That persone whiche of longe season hath had in expery
ence & costomably vbled hymselfe in exerceysynge gyles &
fraudes may lightly copasse a symple & vnwyle creature
and bynne hym out of & waye wheder he lyst. Nowe if
there be many suche / & all they with one assent enuyously
haue conspired the deth of a symple persone / howe may he
flee so grete malice and namely so moche put in exercise.
¶ Truly it is a thyng incredible / it may not be done with
out some man more myghty thā they to withstande & defe
de hym / we al be in like case. There is none of vs but some
wycked spirite pursueth hym with grete hatred & surely
this wycked spyryte by longe & dayly exerceysynge hath
goten by craft a . M. wyles & meanes to begyle ony per
sone. For from the begynnynge of the worlde vnto this

tyme bynge aloue / he hath learned all besydefull craftes
wherby any man may be subuerted he he neuer so ströge.
And moreover whā soener he hath gotten þ better of any
plone / he is by þ dede made þ bolder & i maner more strö-
ge. And he that is so overcomen is made þ weyker & mos-
re feble. Therfore this pphete sayth in þ plone of vs all.
Inimici aut mei diuiti & confirmati sunt sup me. ¶ My
enemyes be aloue & haue ströghth sette aboute me. I may
wel saye they be aloue. For why they are immortall / they
be sette ströger than we be / for by oft hauynge þ victo-
ry they haue taken vpon the more boldnes. If at any tyme
a synner flee to holy penance purposynge to amende his
life & diligently purge his conscience wth wepyng teares & so
chase away þ wicked spirite & unpugneth hym / yet he is
not clene deliuered / for the same euyl spirite wyll anon
come agayne & byngeth wth hym. vii. other more wicked
thā hymselfe / & by newe fraudes is about craftely to sub-
uert þ persōe whiche our sauour affermeth in þ gospell
of Luke / and the prophete in this place wayleth the same
sawenge. *Et multiplicati sunt qui oderunt me inique.* ¶
Those that wyckedly & of very malice dyd hate me
be multiplyed they be encreased to a more nombre. Not
onely dampned spirites be malicious aduersaries to me
but also theyr helpers / is to saye peruerse & curled folkes
to whome every thyng well done is odious or hatefull
namely whā they se any persone þ hath despised wicked
conuersacion / worldly gloses or flatterynge / & by holy pe-
nauce is becomen a newe man / than these mynystres of
the deuyl & fortherers of his malice / more lounge derke-
nes thā lyght / lyke vnto a beest called a bakke / do bakkes
byte / pursue and laugh hym to scozne / where as they shol-
de prayse & geue thanks vnto suche penytent persones.
B. iij.

For the more that they are penitent/the more prayers in
nombze & more acceptable be offered vp to almyghty god
wherwith he beyng pleased dyfferred his greuous pun-
nyshment and shortly dooth not shewe vengeance
vpon synners whiche dayly do prouoke his goodnes to
theyr bitter vndoyng. These wyched synners therfore
be very vnkynde & moche let ayens them that be conuer-
ted in to a better lyfe by penaunce. And as the prophete
sayeth they gyue & rewarde euyll for good. *Qui retris-
busit mala p bonis detrahebant michi: qm sequebar boni-
tatem.*) ¶ Suche as gyue in rewarde euyll for good-
dyd maliciously backbyte me bycause I folowed good-
nes. Our sauour sayd to his apostles. *Si de mudo
fuisset: mudus quod sum est deligeret. Sed quia de mudo
non estis: ppter ea odit vos mudus.*) ¶ If ye were of þ
worlde: þ worlde sholde loue you. But bycause ye be not
of þ worlde: therfore it hateth you. They that take vpon
them the waye of penaunce both forsake worldly conuer-
sacion and in no wyse be conformed to it / for the whiche
they be forsaken of the worlde. What shall we do/the de-
uyl many tymes greueth vs/the worlde pursueth & folo-
weth vs/what remedy may be gotten amonges so many
aduersaries & Truly he þ is almyghty may secour vs &
none other. Lette vs besily/aske his helpe/for syth our ad-
uersaries continually every moment do pursue vs/ther-
fore we must praye cōtynually vnto almyghty god/whis-
che our sauour confermeth sayenge. *Oportet semper
orare.*) ¶ We must alwaye praye. If þ helpe of his grace
be not redy at all seasons we muste nedes lagge & bowe.
Therfore lyke as our prophete accordynge to the maner
of a seke man that is in grete peryll and sore vexed with
skenes wyll that the physicien forsake hym not in any

maner wyse/nether go from hym at any season but of his
gently gyue hede to make hym hole. For our prophete
prayeth vnto almyghty god & he forsake hym not / ney-
ther goo from hym at any tyme but gyue hede vnto his
helpe/let vs all do in lyke wyse sayenge with the pphete.
*De derelinquas me domine deus: ne discesseris a me. In-
tende in adiutoriu meu.*) ¶ Blessyd lord god forsake
vs not / go not awaye from vs / but gyue hede vnto our
helpe. The voyce of & cursed deuylles whan they se a mā
in theyr power and i maner forsaken of god is this/they
saye. *Deus dereliquit eū persequimini et apprehendite
eū: quia nō est q̄ eripiat.*) ¶ God hath forsaken hym/let
vs pursue & catche hym/for he is without helpe/none can
delyuer hym. Truly if we be forsaken of almyghty god
nene elles can delyuer vs from the power of them. And
contrarye wyse / if god be present and with vs / our ad-
uersaries dare not medle in any condycyon. It is wyse
ten. *Si deus nobiscum quis contra nos.*) ¶ If al-
myghty god be with vs: who may saye or doo ayens vs.
¶ Therefore let vs all saye. *De derelinquas me domine
deus meus.*) ¶ Good lord forsake vs not. Hope ouer
if almyghty god goo from vs at any tyme / our enemyes
sodeynly wyll come vpon vs by subtyll craft and shortly
haue & better without we be soone helped. for this let vs
all saye with the pphete that foloweth. *De discesseris
a me.*) ¶ Blessyd lord go not from me. Holy fathers saye
that almyghty god wyll somtyme withdraue his pres-
sence that the deuyl may haue interest and lycence to
tempte a man / for bycause his byctory and rewarde for
the same sholde be the more / if that he resyst and ryght
strongly withstande theye vnhappy temptacyons / whiche
the thyngs done we rede of holy saynt Anthonye / that

at his comynge agayne to hym. And my lord where haste
thou ben / where arte thou good Ihesu. And our lord
sayd vnto hym. Anthony I was here with the / not with
standynge I tarped to se thy batayle / for as moche as
thou haste soo manfully withstonde and gaue no place
to thyn aduersaries in syghtynge against them I shall al
waye helpe and socoure the. For this the prophete sayth.
Intende in adiutorium meum domine deus salus es mea.
O my lord and god of myne helthe gyue hede to myn
helpe. Cassianus sayth / these wordes be of grete vertue
and alwaye to be had in remembrance / whiche also the
chyrche bleth very oft in the seruyce of god at all tymes
askynge his helpe in the begynnynge of it. Lette vs there
fore whiche be wrapped and closed in all these myseryes
afore reherced go by prayer vnto our best and mercyfull
lord god with stedfast hope and true penance / and me
kely beseeche hym of his helpe / that syth he onely may de
fende vs from our enemyes wyl vouchsafe to deliuer
vs from them / also not to go awaye neyther forsake vs
but alwaye gyue hede vnto our helpe. Quoniam ipse
est dominus deus salutis nostre. For why he is god
and lord of our helth / gyuynge temporall helth to our
bodies / and to our soules the helth of grace in this lyfe /
and in the generall resurreccyon to come whiche we veri
ly trust / euerlastynge helth bothe to body and soule / to
the whiche our lord by his ineffable mercy byynge be.
Amen.

Miserere mei deus.
Prima pars.



That man were put in grette peryl and
Jeopardye that shold hange over a be
ry depe pytte holden vp by a weyke &
scender corde or lyne / i whole botome
sholde be moost wode & cruel bestes of
euerie kynde / abydyng with grette des
sire his fallynge downe / for y entent

whan he shall fall downe anone too deuoure hym / whiche
the lyne or corde that he hangeth by: sholde be holden vp
and stayed onely by the haddes of that man / to whome
by his manyfolde vngentilnes he hath ordeed and made
hymselfe as a very enemye. Lyke wyse dere frendes con
sider in yourselfe. If now we vnder me were suche a very
depe pytte / wherin myght be lyons / tygres / and beres ga
pyng with open mouth to destroye & deuoure me at my
fallynge downe / & that there were no thyng wherby I
myght be holden vp and socoured but a broken boket or
payle / whiche sholde hange by a small corde / stayed and
holden vp onely by the handes of hym / to whome I haue
behaued myselfe as an enemye and aduersary by grette &
greuous iniuries and wronges done vnto hym. Wolde
ye not thynke me in peryllous condicions: yes without
fayle. Cruelly all we be in lyke maner. For vnder vs is
the horryble and ferefull pytte of hell / where the blacke
deuyles in the lykenes of rampynge and cruell bestes
dooth abyde despyrouly our fallynge downe too theym.
The lyon / the tygre / the bere / or any other wyld beest /
neuer layeth so besyly awayte for his praye whan he is
hungry as dooth these grette and horryble hell houndes
the deuyles for vs. Of whome may be herde the wordes
and sayenge of Moyses. Dentes bestiarum inimici
tam in eos cum furore trahendum atq; serpentum.)

Chal sende downe amonges them wyld beastes to
gnaue theyr flesshe / with the woodnes of cruell byrdes
and serpentes byawynge & terynge theyr bones. There
is none of vs lyuynge but that is holden vp from fallyn-
ge downe too hell in as feble and frayll vessel hangyn-
ge by a weyke lyne as may be. I beseeche you what ves-
sell may be moze briske and frayle than is our body that
dayly nedethe reparacyon. And yf thou refresheth it not
anone it peryssheth and cometh to nought. An hous ma-
de of claye / yf it be not ofte renewed and repayred with
puttyng to of newe claye shall at the last fall downe.
And moche moze this hous made of flesshe / this hous
of our soule / this vessel wherin our soule is holden vp
and bozne aboute / but / yf it be refreshed by ofte fedynge
and puttyng to of mete and drynke / within the space of
thre dayes it shall waast and slyppe a waye. We be day-
ly taught by experyence howe feble & frayle manes bo-
dy is. Also beholynge dayly the goodly and stronge bo-
dies of yonge people / howe soone they dye by a shorte ses-
kenes. And therfore Salomon in the booke called eccle-
siastes / compared the body of man to a pottle that is bro-
ken / sayenge. *Memento creatoris tui in diebus iuuentutis tue
antequam perieratur idola super fontem.* **H**ave mynde on thy
creatour & maker i þ tyme of yonge aage / or euer þ pottle
be broke vpon the fontayne / þ is to saye thy body / & thou
perauenture fall in to þ well / þ is to saye i to the depeneth
of hell. This pottle mannes body hangeth by a very wey-
ke corde / whiche the sayd Salomon in the same place cal-
leth a corde or lyne made of syluer. *Et antequam rumpatur
funiculus argenteus.* **T**ake hede he sayth / or
euer the syluer corde be broken. Truly this syluer corde
wherby our soule hangeth and is holden vp in this pottle

¶ this fragile vessel our body is & lyfe of man. for as a li-
tell corde or lyne is made or wouen of a fewe thredes / so
is & lyfe of man knytte togider by foure humores / that as
longe as they be knytte togyder i a ryght order / so longe
is mannes lyfe hole & sounde. This corde also hāgeth by
& hande & power of god / for as Job sayeth. **Q**ui in il-
li^o manu est aia id ē vita omnis uiuentis. ¶ In his han-
de & power is & lyfe of every lyuynge creature. And we
by our vnkynndnes done ayenst his goodnes haue so gret-
ly prouoked hym to wraoth & it is meruayle this lyne to be
so longe holden vp by his hye power & maieste / & yf it be
broken this potte our body is broken / and the soule slipp-
peth downe in to the pytte of hell / there to be torne and
all to rente of those moost cruell hell houndes. ¶ Good
lorde howe ferefull condycyon stonde we in / If we re-
meindre these Jeopardyes and perylls / and if we doo
not remembre them we may saye. ¶ meruallous blynd-
nes / y^e our madnes / neuer ynoughe to be wayled & cryed
out vpon. Heuen is aboue vs / wherin almyghty god is
resydent & abydynge / whiche gyueth hymselfe too vs as
our fader / if we obey and doo accorдынge vnto his holy
commandementes. The depenelle of hell is vnder vs /
gretely to be abhorred / full of denylls. Our synnes and
wyckednes be afoze vs. Behynde vs be the tymes and
spaces that were offred to doo satysfaccyon and penaūce /
whiche we haue neglegently losse. On our ryght hande
be all the benefaytes of our moost good and meke lorde
almyghty god gyuen vnto vs. And on our lefte hande
be innumerable mylle fortunes that myght haue happed
yf that almyghty god had not defended vs by his good-
nes and mekenes. within vs is the moost synkyng ab-
hominacion of our synne / wherby the ymage of almygh-

God in vs is very foule defourmed / and by that we be
made vnto hym very enemyes. By all these thynges be-
fore reherſed we haue prouoked the dreadfull mageſte
of hym vnto ſoo grete wrath that we muſt nedes ſere /
leſte that he let fall this lyne of our lyfe from his handes /
and the pottle our body be broken / and we than fall downe
into the depe dungeon of hell. Therefore what ſhall
we wretched ſynners doo / of whome may helpe and ſo-
coure be had and obteyned for vs. By what maner ſa-
crifice may the wrath and Ire of ſoo grete a mageſte be
pacified and made eaſy. Truly the beſt remedy is to be
ſwyfte in doyng penance for our ſynnes. He onely may
helpe them that be penytent. By that onely ſacrifice his
Ire is mytygate and ſwaged cheſely. Our moost gracy-
ous lord almyghty god is mercifull to them that be pe-
nytent. Therefore let vs now aſke his mercy with the pe-
nytent prophete Dauid. Let vs call and crye before the
trone of his grace / ſayenge.) *Miserere mei deus.*)

God haue mercy on me. fyrſt lette vs teche a part of
this psalme / as we dyde before in the other psalme. We
ſhall at this tyme by the helpe of almyghty god declare
the halfe of it / wherein our prophete dooth thre thynges.
fyrſt he enduceth and byngeth in his petycyon whiche
euerie penytent perſone may make apte and conue-
nyent to hymſelfe. After that he ſheweth by many rea-
ſons his petycyon to be graunted. And laſte he promyſ-
ſeth very true and vndoutefull hope to hymſelfe of the
deſyre that he aſketh. If that ſynners wolde truly and
ryghtfully ponder and / thynke of what condycyon and
ſtate they be in (of the whiche ſomwhat we haue ſayd
afore) I trowe they ſholde thynke themſelfe in a very
grete perill and Jeopardye. And yf that they remembre

whan we haue that grace too wepe in confessyng and
knowlegynge our synne befoze his ferefull hyghnes/ and
wyng also the greuousnes of it. We shall soone knowe
the gretenesse of our synne. First yf we wyll consydet
well howe grete & myghty lord he is whome we haue
offended. An other yf we take good hede howe moche our
vngentellnes hath bene to hym lokynge on vs whan we
do soo many and grete offences. God onely is of that po-
wer that yf we offende and trespasse ayenst his goodnes
we be gylty to suffre eternall deth for it. Dauid offended
greuously ayenst Urye his knyght whome he caused to
be slayne. And also he dyde wyckedly to Barlabe wyfe
to the sayd Urye/ whiche he perswaded to auoutrye. He
uerthelesse yf he had not broken the lawe and commaun-
dement of god by the sayd offences he had not ben gylty
& worthy of eternall deth. Therfoze of a trouth none of
fence may be done to any creature/ wherfoze the doer shol-
de stonde in the Jeopardie of eternal deth/ but onely for
offendynge ayenst almyghty god / whome we offende
moche more greuously/ that he beholdeth and seeth every
trespasse þ we do/ be they lytell be they moche. Therfoze
let vs all goo by prayer vnto almyghty god sayenge. O
my lord god beholde & se I wretched synner knowlege
and confesse my gylte befoze thy maieste/ befoze thy syght
I detecte my trespasse / I doo not hyde it. I shewe forth
my synne to be very greuous. But blessyd lord I besee-
che þ washe me with my wepyng teares / comynge out
from the plenteousnesse of thy grace. And fethermore
washe me fro my synne/ for why good lord I knowlege
Quod tibi soli peccaui. ¶ That onely to the I haue
trespassed and offended befoze thy syght. for this cause
good lord forgyue and do awaye my synne / for why I

knowe my trespasse. I knowe well I haue offended the
And besyde that walke me / for I myselfe confesse that
onely to the I haue offended. And so in conclusyon make
me cleue by cause my synne is as an obiecte to my syght/
it is euer in my syght. Blessyd lord if thy hyghnes may
not by these reasones be moued to mercy / yet let this moue
and steepe the to be mercyfull. **Ut iustificeris in sermo-
nibus tuis.** ¶ That is to saye that thou mayst be Justifyed
in thy wordes and sayenges. It is wyrtten by thyne
holy prophete Ezechiel. What Iugementes vniuersall
thou gaue vnto the people. Thou sayst also good lord. **Nolo mortem impii: sed vt conuertatur impius a vita
sua et viuatur.** ¶ I wyll not the dethe of a synner / but
that he be turned from his wycked lyfe and leue. Thou
sayest also. **Impletas impij non nocebit eis in qua-
rumq; die conuersus fuerit ab impietate sua.** ¶ The
myssyng / the wyckednes of the synfull creature shall
neuer hurte neyther be noysome to hym whan soeuer he
wyll tourne from his wyckednes. And agayne thou say-
est. **Si egerit penitentiam a peccato suo: vita viuatur ei:
non morietur oia peccata eius q̄ peccauit non imputabuntur ei.**
¶ If þ synner do penance for his synne he shal lyue & ne-
uer dye euerlastyngly / þ synnes & trespases that he hath
done shall neuer be cast in his tette neyther layde to his
charge. O blissyd lord vouchesafe and gyue vs leue to
asse the this questyon. Were not these thy wordes / dyde
thou not speke them to thy prophete / or dyde he begyle vs
that sayd they were spoken of the. For of a trouth he wro-
te that thou spake them to hym. **Quia itaq; fili homi-
nis dic ad filios populi tui.** ¶ Thou the sone of a man /
the we and tell this vnto thy people. &c. Therefore good
lord they be thy wordes. O moost meke god beholde we

swatched synners turne from our wyll wayes into the
we do pnaunce for our offences! graunte lord that they
be not noysome to vs neyther layde to our charge at any
tyme/ but utterly to be done awaye / washed awaye and
wyped awaye. *Ut iustificeris in sermonibus tuis.*
¶ That thou may be Justified by thy wordes. Thou
knowest well what sole hardy Jugement þ people gaue
ayens þ for this thy sentence/they sayde. *Nō est equa
via domini.* ¶ The way that this man taketh is not
equall Thy people presumed to be Judges of thy sentence
To whome thou gaue answer on this wyse. *Quāquid
via meā nō est equa: et nō magis vię vestre praua sunt.*
¶ Is not my waye good and equall/ and yours sheweth
nought & more vnequall/ thou cōfermed agayne to them
thy wordes spoken before/sayenge. *Quī auerterit se int
pius ab impietate sua feceritq; iudiciū & iusticiā vita vi
uet & nō morietur oim iniquitatū ei⁹ quas opat⁹ est nō recor
dabor.* ¶ Whansoever a synner shall turne awaye from
his synne & truly confesse hym of it/ & make satisfacciō he
shal lyue & neuer die everlastyngely. Ishal also forgete &
neuer cal to mynde any synne þ he hath done. Good lord
thy wyll was to overcome & exclude by this maner theyr
solebery Jugement ayens thy mercifull sentēce. We besee
che & praye þ nowe to do the same. Thou shalte not over
come theyr oppynyōs but if thou manifeste & shewe thy
wordes & sayenges to be true/ & þ they haue vtruly Ju
ged of þ. Therfore nowe blessyd lord do awaye our wyck
ednes/nowe forgete our synnes whiche we utterly forsake
and despise. *Ut iustificeris in sermonibus tuis
et vincas cū iudicaris.* ¶ That thou may be Justified
in thy wordes & overcome whan thou arte Judged so bol
dely & foolishly. Our synnes be grette & innumerable/

do not forgett them / we do not couer & hyde them / we do
not defende them / but we knowe we make open & accuse
them / neuer thelesse we beseeche the for thy grete mercy &
for the insynpte multitude of thy many folde mercies be
holde vs / and namely wherof we be made / thou knowest
what mater it is & howe frayle it is. Cal agayne to mynde
be & we are but dust & claye & also the the lawe & custome
of our body is contrary to p^r lawe & custome of our soule
& p^r custome of our body putteth vs dayly vnder the cap-
tyuete and thraldome of synne. If a commaundement
were gyuen to a man that hath but a weyke & feble body
in strength to roll and torne vp a mylle stone of a grete
weyght vnto the hyest parte of an hyll / & that he put his
good wyll to p^rfourme the same / neuer theles perauenture
whyles he is aboute to do the dede the stone for gretness
of his weyght aboue his strength falleth downe backe
warde in to a valey. Were not this man moze worthy to
be pardoned & forgyuen (seyng & knowyng his good
mynde) than he that were myghty & hath grete strength
we be in lyke condicion. We be about to brynge this our
body vnto the holy hyl / neuer thelesse it is thrust downe
by the heuy burden of synne that ofte tymes it boweth
and slyppeth downe bakwarde / for that same synne that
by our fyrst fader and moder Adam & Eue was brought
amonge all men is heuy and greuous on vs lyke as an
heuy burden / & dayly greueth vs moze & moze / it maketh
vs also prone & redy to all other vices / therfore & for this
cause haue mercy on vs for this synne of our fore faders
this heuy & greuous weyght was conceyued & begotten
in it vs / accordyng to the sayenge of the prophete. Ec-
ce .n. in figuratibus conceptus sum et in peccatis cepit me
mater mea. Beholde I was conceyued in synne / & my

moder conceyved me in synne. This not withstanding
good lord we knowe that thou arte true & all that thou
doost promyse is very trowth. Truly thou sayd that thy
comynge in to this worlde was to call synners to penance
Non venit vocare iustos : sed peccatores ad penitentiam.

This is thy sayenge. I came in to this worlde not to
call rightwysle people / but synners to penance / thou hast
called on them & darly doost call saynge. *Venite ad me*
omnes qui laboratis & onerati estis et ego reficiam vos.
All ye that labour in this worlde and bere heavy by doyng
ge penance come to me & I shall refreshhe you Truly
thy promyse is to receyue all that wyll come / yf they co-
me to the as they shold do. *Qui venit ad me non efficiam*
foras. Whoso ever cometh to me I shall not caste hym
out / I shall not forsake hym. O good lord beholde / We
be synners in lyke maner as thou came in to the worlde
to call vnto the / we labour and be laden with the multy-
tude of our synnes We also be made wery by the meane
of our wyckednes. Therfore blessed lord saye vnto vs
come ye vnto me / & anone we come / we humyle and me-
ke our selfe before the trone of thy mercy / other hope and
truste haue we none in ony condycyon but onely in the /
if thou wylte not be mercyfull to vs for accusynge our
selfe / neyther by this y thou arte Justified by thy wo-
des / neyther also for our prayte / yet good lord haue mer-
cy on vs for thy trowth / thou arte true and lowest trowth
aboue all thynges haue in mynde the promyse thou ma-
de to every penitent synner comynge vnto the / whiche
is / thou shalte not caste them awaye / & also thou shalte re-
freshhe them. We come therfore vnto the good lord caste
vs not awaye but refreshhe vs with thy grace and mer-
cy. *Ecce enim veritatem dilexisti.* Thou hast ever loved

truth. After that this holy prophete hath shewed & pur-
posed his pettyciō and brought forth many reasons why
the sayd pettyciō sholde be graūted. Thyrldy now with
a gladdē there he maketh sure promyse & hope to hymself
to gete & obteyne his askynge / wyllynge to gyue exā-
ple to euery sytier bycause that they sholde do the same.
It is a grete dyfference bytwene dyspayre and sure ho-
pe. The nynyuetes whan the prophete thzette & menas-
sed them with the destruccyon of the cyte / they were not
in surete god wolde be mercysfull to them / neyther they
were vtterly in dyspayre. Jonas the prophete came vnto
to them / the seconde tyme sent from almyghty god & say-
de openly. *Adhuc quadraginta dies & ninie subuer-
tur.* Within .xl. dayes to come the cyte of nynyue shall be
ouerthrowen and destroyed. The people heyrnge þ̄ wo-
des of the prophete Jonas and ferynge the vengeaunce
of god to fall vpon them / comaunded amonge them selfe
fe euery man woman and childe to fast and also cladde
them in sacke cloth from the lowest degre vnto the hyest.
The kyng of that cyte anone as he was certefyed & had
knowlege of the prophetes sayenge rose vp from his se-
te thz̄ he away his royall garnēt & cladde hym in sacke
cloth / and sate downe on the grounde in the duste / ad by
the decree and one assent of all his nobles / commaunded
that euery man woman and childe and also brute bestes
shold not ete neyther drynke by a certayne space / but þ̄
euery body sholde do penaunce for theyr synne. This was
theyr sayenge. *Quis sit si conuertatur et ignoscat deus
et reuertatur a furore ire sue et non peribim⁹.* Who knoweth
whō is sure yf god wyll be turned from vengeaunce
and by his mercy forgyue vs / and also with drawe his
fowathe and we shall not peryshe. ¶ It appereth by the

se wordes they had some hope of long liues: and
also that they were not utterly in dyspayre: not withston-
dyng they byde penance: abydyng all togyder what
the moost meke god wolde do with them: whose grete
mercy at the last they knewe and had in experience: all
though before they neyther had very trust nor full myse-
le truste of it. But we be now in an other condycyon.
Almyghty god hath shewed to vs crysten people þe tres-
sours of his grete mercy: the secrete mysteryes of the
fayth & þe sacramentes of helth: wherby we may trust ve-
ryly to haue forgyuenes. Certaynly they were before
hyd & unknowen to vs but now of late tyme they be ma-
nyfeste & shewed by his onely begoten sone Ihesu cryste
whiche his owne selfe dooth wytnesse sayenge vnto his
fader. *Abcondisti hec a sapientibus et prudentibus
et reuelasti ea paruulis.* Father thou haste hyd and ke-
pte secrete the preyntes of thy godhede frome wyse &
cunnyng men & shewed them to suche as be small & of
lytell reputacyon in this worlde. ¶ Ihesu cryste comyn-
ge downe from the fader of heuen in to this worlde ma-
de open and shewed vnto his chyrche þe hyd & preynt mys-
teryes of his godhede: his owne selfe bereth wytnesse
sayenge. *Querunt audiri a patre meo nota feci vobis*
I haue manyfeste and shewed to you all that I haue
herde of my fader. He promysed also at his ascencion
the holy ghoost to come þe sholde teche parfytely the know-
lege of euery thyng: so þe now no thyng may be more
certayne to vs than it whiche is taught by holy chyrche.
No meane may be founde so spedfull and redy to proue
the certaynte of ony thyng concernyng our fayth as þe
chyrche hath so affermed and ordyened. ¶ The chyrche
of god may in no wyse begyle in those thynges that low

geth to our sayth & to the vndoubtefull helth of the soule. Who therfore of vs Cristen people maye not of right saye vnto god this þ foloweth. *Incerta et occulta sapientie tue manifestasti michi.* Good lord thou hast shewed vnto me þ mysteries of thyne in synyte wysdome whiche befoze were hyd and vnkowen to vs/ but why hath god shewed vs these secretes/ what doth it profite the secretes mysteries of hym to be shewed & made open to vs/ what comforte shall we take by it. Truly grete comforte if we vnsaynedly repente our olde synfull lyfe/ els we knowe them to our grete hurt. For as saynt peter sayth. *Melius est non cognoscere via iusticieꝝ post agnitioneꝝ retroꝝꝝ couerti.* It is better not to knowe the waye of right wysnesse than after þ knowlege of it to vse/ and do the contrarie. But if we tourne to god / and folowe his comaundementes forsakynge our wretched lyfe/ haueynge sayth and truste in his sacramentes we shall without doubte obteyne forgyuenes and mercy by the vertue of them. Peraventure some man shall saye/ We se what is done in euery sacrament. In the sacramēt of baptylme the chylde is washed in the water/ and a fewe wordes be spoken of the pꝛiest. In the confyrmacyon/ the forehead of the chylde is noynted with holy creme in maner of a crosse with a fewe wordes spoken of the pꝛiest. In the sacrament of penaunce after the confessyon is herde/ and satisfaccyon enioyned the pꝛiest sayth/ also a fewe wordes / what longeth these to the helthe of the soule for the wordes anone as they be spoken be gone in the ayre and no thyng of them remayneth. The water also & the oyle perseth not from þ body vnto the soule/ perchaunce some man wyll thynke these in hymself. And it is of a trouthe the water and the oyle to haue no strength of their owne

nature wherby they may enter vnto the heauenly ciuie
be in it good or euyl/neuerthelesse there is a pccur & hyb
vertue gyuen vnto them by the merite of the passyon of
Jhesu criste & of his pccious blode/whiche on the crosse
was shedde for wretched synners. This moost holy and
dexe blode of Jhesu Criste shedde for oure redempcyon/
brought/and gaue so grete & plenteuous vertue to the sa
cramentes/that as ofte as any creature shall vse and re
ceyue any of them/so oft it is to be byleued they are spre
cled with the droppes of þe same moost holy blode/whose
vertue perleth vnto the soule/& maketh it cleue from all
synne. But wherby knowe we this/ truly for he hath she
wed and made opyn the hyb and vncertayne thynges to
vs of his infynyte wysedome. It was a custome in the
olde lawe amonges the Jewes to doo alwaye theyr syn
nes by this maner. If any of them by touchyng of a de
de body/ or by any other maner thyng were culpable &
made foule/anone he was made cleue of þe defaute with
ylope dypped in the blode of certayne beestes/ & sprecled
vpon hym/ whiche maner and custome was gyuen to þe
Jewes by Moyses/ and ordeyned by the wysedome of
god. Neuerthelesse at that tyme it was vnknoen what
this mater ment and sygnifyed. It was vncertayne/it
was hyb/what the wysedome of god wolde to be vnder
stonde by this aspercyon or sprenkyng of blode. And
after that oure blessyd lord Jhesu criste/ hadde shed his
pccious blode. And as saythe saynt Peter washed his
froume synne with his blode it was knowen to every man
what by the ylope and by the aspercyon of blode was syg
nifyed. Ylope is an herbe of the grounde that of his na
ture is hote/and hath a swete sinell/sygnifyenge Criste
whiche meked hymselfe to suffre deeth on the crosse. And

as saynt poule sayth he offered hymself of very grete and
seruent charite vnto his fader almyghty god as a sacre-
fyce of swete odour. No man may doubt of this þ / that
by the aspercyon of blode of beestes before the Incarna-
cyon was signefyed and represented the effusyon of the
blode of cryste for our redempcyon / whiche blode of our
sawour without doubt / is of moche more strength in-
comparable to do awaye synnes than was the blode of
beestes. And as ofte as the holy sacramentes be ytera-
ted and vled accordynge to the commaundement of cry-
stes chyrche / so ofte is the blessyd blode of our lord spren-
clid abrode to clense and put awaye synne. Therfore let
vs all saye with the holy prophete this verse that folow-
eth. *Asperges me domine yslope et mundabor.* As
we myght saye. *Lord* our sayth is so clere and vnd-
doubtefull by the myrte of the passyon of thy sone our
lord *Jhesu criste* whiche by the effusyon of his holy blo-
de hath gyuen so grete efficacye and strength to the holy
sacramentes of his chyrche / that whan we receyue any
of them we shall be sprenclid and made clene by the ver-
tue of his petyous blode lyke as with yslope / whiche as-
persyon anone foloweth the water of grace that is infus-
ed in our soules / wherby we be made more whyter than
snowe. Therfore the prophete addeth to the same verse.
Lauabis me et super niuem dealbabor. *Lord* thou
shalte washe me and I shall be made more whyte than
snowe. No creature may expresse how Joyfull the syn-
ner is whan he knoweth and vnderstandeth hymselfe
to be deliuered frome the grete burden and heuynesse
of synne / whan he seeth and perceyueth that he is deli-
uered vtterly / and brought out of the daunger of so man-
ny and grete perylls that he was in whyles he conty-

ned in synne/ whan also he perceyuethe the currents of
his soule and remembreth the tranquillite and peas of
his consyence. *Audit tunc quid loquatur intra se do-
minus/quoniam loquatur pacē in seruos suos & in eos q̄
conuertunt ad eoz.* Then he perceyuethe well in his herte
te what our lord wyll shewe in hym by inspiracyō/ what
shall he shewe/ euerlastyng peas to come vpon his ser-
uautes/ vpon them that be lordwfull and do penaunce
for theyr synnes/ whiche peas is so Joyfull and confor-
table and caueth so grette Joye & gladnes that the pro-
phete remembryng it seeth. *Auditui meo dabis gau-
diū & letitiā* Lorde thou shalt gyue to myne herynge in
wardely Joye & gladnesse. If þ peas of this tyme be so
gretely to be desyred to the inwarde herynge of our soule/
what Joye trowe we shall be at that tyme whan the
peas euerlastyng shall be offred to vs/ whan the kyng
of eternall peas shall saye vnto all true penytent perso-
nes. *Venite benedicti patris mei percipite regnū quod
vobis paratum est a constitutione mundi.* Come to me
ye blessyd chylderne of my fader/ take the euerlastyng
kyngdome þ was prepared and made redy for you be-
fore the begynnyng of the worlde. Shall we not Joy
than in wardely in our soules/ shall we not Joy thā out-
wardely in our bodyes/ shall we not than Joye bothe bo-
dy and soule without aduersyte neuer to seale / shall not
this ferefull Iuge sayenge these comfortable wordes gy-
ue vnto our herynge inwarde. Joy of þ soule for þ salua-
cyon of it. Shall he not gyue fetuent Joye that we ha-
ue obteyned our askyng and our desyre / shall he not
gyue euerlastyng Joye w ithout ony aduersyte. Truly
he shall gyue inwarde Joy for the sorowe of our contry-
cyon. Joy also for wepyng in our confession / and laste

ruerlastyng Joye for the grete ouerfatysfaccyon. At
 tunc exultabunt ossa humiliata. That is to saye the su-
 perour strengthes of the soule whiche be called / wyll
 reason and memoery / that before were ouerthrowen by
 the greuance of synne shall than Joye for euer without
 any aduersyte. Our wyll shall Joye in the fruytyon of
 god. Our reason in the clere syght of the godhede. And
 last our memoery shall Joye in a sure remembraunce euer
 to contynue and neuer lacke that excellent Joye & pleas-
 sure. Than our wyll / our reason / and our memoery befor-
 re oppressed & brought vnder by synne shall Joye with-
 out ende. That we promysed in our begynnyng is now
 perfourmed and shewed in this first parte of the psalme
 firste what thyng we that be penitent shold aske. Se-
 conde what reasons we maye make and bryng for our
 selfe for the graunte of our petycyon. And laste that we
 may truste without doubte to obteyne our askyng whi-
 che our loyde graunte vs. Amen.

Secunda pars.

Auerte facie tua a peccatis meis & oēs iniquitates meas dele.



As moche as we haue soo gretely praysed
 the mercy of god in the ende of the firste par-
 te of this psalme / wherby we haue gyuen to
 all synners grete confydence to obteyne for-
 gyuenes. It is now to be thought profytas-
 ble or euer we speke of this seconde parte some what to
 shewe of the fere of almyghty god. For many grete caus-
 ses there be to truste of forgyuenes if that we consyder
 the grete mercy of god / so ofte shewed vpon penitent syn-
 ners. Also we haue many grete causes to fere almygh-

by god yf we stand byt he is many and good and it shal
be wherwith we dayly offende his goodnes. Therfore
yth we haue so good & many Iuste causes bothe of ho
pe and drede as we seemeth he taketh the moost sure way
that maketh the one mete with the other/that is to saye
hope with drede/& drede with hope. That persone whis
che so dooth shall neyther trust in god without his feare
nor drede hym without hope/for by inclynynge more to
the one then to þ other we shall soon erre eyther by ouer
moche hope to be exaltyd in to very presumption or by
ouer moche feare to be cast downe in to þ mooste vngracia
ous daunger of despayre/but he þ myxeth þ one with the
other in euen porcyons shall neyther be lyfte vp by pres
umption nor caste downe by dyspayre. Noo thyng is
more profytable to the synner than to haue a Iuste mo
deracyō of them both. And no thyng is more perillous
than lenynge more to the one than to the other. For the
whiche thyng laynt Gregory cōparerth hope & drede vñ
to two mylle stones wherwith mele is made. Soo it is
one myllestone without a felowe made mete can doo no
good/but yf the one be made fyttre with the other/that is
to saye þ ouer stone touned downewarde & þ n eyther
cōtrary wyse ayenst it vpwarde with a due porcyon
of bothe than shall the whete put in the myddes bytwe
ne them be shortly broken in many small peces & in con
clusyon to mele. Lyke wyse it is with synners whan ho
pe is myxed with drede/and drede with hope/ so that by
ouermoeche hope of forgyuenes the mynde be not lyfte
vp in to presumption/& by ouermoeche feare it be not put
downe in to despayre / than yf the multytude of synnes
be neuer so grete/they shall shortly bytween these two be
broken in to many small partes and in cōclusyon utter

ly done away. But why saye we thus truly to the intent
all though the certaynte of forgynenes be neuer so grea
te yet a remembraunce be euer hadde of the fere of almy
ghty god neuer to put it oute of mynde. As saynt Peter
wyde knowynge that his synne was forgynen not with
standynge wepte dayly for his unkyndnes agaynst his
lorde a mayster euer after remembrynge howe unkynd
ly he denyed hym. Also blessed Mary magdaleyne whi
che herde Criste forgve her synnes for the grete loue she
hadde vnto hym / for all that toke vpon her grete penaci
ce euer haunyng in mynde the fylthynes of her synne co
mytted before. She besyed her selfe by contynuall we
pyng to put it away vtterly from the syght of almygh
ty god. Our prophete dooth in lyke maner she wyng ex
ample to all synners of doyng the same / that after he
hadde full hope and truste / to be forgynen of almyghty
god. knowe it for a suerty by those thyngs whiche he un
derstode in the hydde and vncertayne prouytees of the
wysdome of our lorde / all best anon he retourned to the
remembraunce of his synnes / sayenge. *Auerte faciem
tuam a peccatis meis.* Blessed lorde tourne away thy
face fro my synnes. ¶ In oure begynnynge we shall de
uyde the resydue of this psalme in to thre partes. In the
firste oure prophete maketh a newe petycyon. In the se
conde he sheweth the entent of his petycyon / whiche is
that he maye please almyghty god. In the thirde he tea
cheth that his desyre is the chiefe thyng / wherby euery
man maye please god and make recompence for synne.
¶ The thyng asked is the spirite of god the holy ghoost
whiche is neuer but in cleane hertes. As Sapientia sayth.
Non. n habitabit in corpore subdito peccatis. The ho
ly ghoost shall not dwell or abyde in a body subiecte to

synne. Almyghty god hateth no thyng so moche as synne/and punyssheth no thyng so greuously/ it is abhomy-
nable in his syght. ¶ Firste in heuen whan synne was
in aungell/anone as many as were infecte with it almy-
ghty god / put downe and caste out of that heuenly pa-
lays and woldenot spare those noble and goodly creatur-
res. After whan that same pestiferous infection of syn-
ne infected our firste fathers in paradyse/he wold not spa-
re but anone put them out of þe pleasaunt place in to this
vale of wretchednes. All be it after many generacyons
almyghty god chased the people of Israhell / whiche ca-
me of them not withstandinge whan some beganne for
to be contaynate or defyled with the infection of synne
as is thewed of Dathan and Abyron with many other
the erthe opened by the power of almyghty god and swa-
lowed theym in quycke. Thus almyghty god expulsed
synne / firste out of heuen after frome paradyse/and out
of the erthe / in so moche whan this infection was spredde
abrode vpon all the erthe in the tyme of the parrarche
Noe he drowned almoste all mankynde. And last whan
synne coude not be vtterly expulsed by all these punyssh-
mentes/he sente downe in to this worlde his onely bego-
ten sone to suffre dethe / and shedde his precyous blode/
for the redempcyon of all wretched synners. ¶ Lette vs
therfore cōsyder how abhomyable synne is in the syght
of almyghty god / whan first he put out of heue his first
creatures the aungelles. Our first fathers out of parady-
se. His speciall chosen people from þe erthe. Drowned al-
moste all mankynde. And laste he suffered his onely sone
for to dye vpon a Crosse for the redempcyon of all wret-
ched synners. All these he dyde to the intent synne sholde
onely remaine in the depe pytte of hell. ¶ Peraventure

our pphete sheweth byng this abhominacyb of synne
fered in hymselfe / & for that cause sayth. **Querte facie**
tuam a peccatis meis. Good lord loke not vpon my syn
nes. For as moche as almyghty god can not well tour
ne away his face from our synnes as longe as they be fy
xed in our soules but also he must tourne away his face
from vs/as by this exple / who may perceyue and se a
walle paynted with many dyuerse ymages / but fyrst he
must loke vpon those same pyctures / for they be as a bey
le or couerynge to the walle / wherfore nedes the syght
must fyrst be applyed vnto them. In lyke maner therfo
re syth our synnes in respecte of the soule be to it as a py
cture or couerynge is to a walle / almyghty god must ne
des fyrste loke vpon our synnes or euer he loke vpon our
soules. Alas what shall we synfull wretches do Certayn
ly this onely remedy is necessary who so wyll loke vpon
a bare walle must fyrste doo awaye the payntyng or co
uerynge / and that done all shall be clene & pure to behol
de. Soo yf our soules sholde be sene and not our synnes
fyrste our synnes must be clene done away / for all þe why
le they be infecte with the lest spotte of synne / soo longe
they may not bee seen without the synne be sene also .
Our pphete therfore prayeth to almyghty god that all
his synnes maye be utterly done awaye to the entente he
may clerely loke vpon his soule without ony lette . **Et**
des iniquitates meas dele. Good lord do awaye all my
synnes. But it is not ynoughe all synnes to be done away
without the fountayne wherof they spryng out be clene
purgyed. For yf it be so þe synkyng fylthy water co
ntynually flowe out of a pbb or pytte in to a goodly & de
lectable gardyn yf remedy be not founde to stoppe þe same
it shall make soule and corrupte that gardyn within a

whyle be it neuer so fayre. So can it be made fayre if be
with vs if the herte be not firste made cleane. For our sa-
uour sayth. **O**f corbe exunt cogitationes male homi-
cidia/adulteria/fornicationes/furta/falsa testimonia/blas-
phemie. From the herte cometh oute euill thoughtes/
manflaughter/adulterye fornicaryon theste false wyte-
nes/a plaspemyng. Take hede what pestiferous cor-
ruption cometh frome the herte wherby all the hole bod-
dy and soule is defyled/for as it foloweth in the same tex-
te. **H**ec sunt que coinquinant hominem. These be the
corruptions / whiche make foule bothe body and soule.
Therefore all synnes maye not be cleane done a waye/ but
if the herte wherof contynually they come be first made
cleane. For this cause our prophete asketh of almyghty
god saynge. **C**or mundum crea in me deus. Lorde ma-
ke within me a cleane herte. Many craftes men hadde le-
uer take vpon theym to make a thyng all newe than to
botche or mende an olde forwoen thyng/as we se by ex-
perience. Better it were for a artyficer to make a clothe
all newe than to mende or byngge agayne in to the right
course a clothe whiche longe hath contynued out of his
right order / But it is moche more dyfficle to byngge the
herte of man that is broken and brought out of good or-
der by contynuall custome of synne in to the right waye
agayne than it is to byngge a clothe in to his true course
A thyng customably vled is harde to be lette. And as
saynt Augustyne sayth. It is more harde worke to byn-
ge the herte of a man longe customed in synne / in to the
waye of vertue/thanne it is to make agayne heuen and
erthe. Our prophete for this cause beseecheth almyghty
god to whome is noo thyng impossible that he woulde
saue for to create within hym a newe herte / saynge. **C**

Commande area in me deus. Good lord make thou of
nought a cleane herte within me. More ouer it is necessa
ry that a newe werke be set in a right course. For what
sytteth a clocke be it neuer so well & craftly made/ if it shal
be styll or go not as it shold in a due & Juste course & truly
no thyng. So whan þ herte is ones made newe/ first it
must be set in a due & right course. Wherfore the prophete
addeth. *Et spiritu rectus in noua i uisceribus meis.* Well sayd
lord graunt me þ holy ghost to guyde/ & set me in a ryght
way þ I erre not. The prophete in this psalme nameth
thys the holy spirite by & by/ what he meneth is vncer
tayne & I of my selfe dare not take vpon me to dysculle
the cause of his so doyng. But for as moche as it is laus
full for euery clerke in any suche doubtes to shewe theyr
myndes not contraryenge other places of scripture. I
shall in fewe wordes declare (as me semeth) what he me
neth. I doubt not in this. The holy ghost in scripture
is sygnified by these thre names reherced in this psal
me. Saynt poule remembryng þ dyuerse gyfts or dedes
of the holy ghost sayth. *Et omnia operatur unus idem spiritus.*
One spirite without chaunge doth all. I saye þ pro
phete reherlyng dyuers names of the holy ghost sayth
Spiritus sapientie et intellectus spiritus scientie et pietatis ac spiritus timoris domini. The spirite
of wysdome & vnderstonnyng/ the spirite of counsaile
& strength/ the spirite of cunnyng and pytel & the spiri
te of the fere of god/ he meneth not so many dyuers spiri
tes/ but one called by so many names for þ dyuersyte of
his actes. But for so moche as shall be conuenient for our
purpose at this season/ we rede in the holy gospelles þ the
wyng of the holy ghost thys in thre dyuers symplytu
des. Ones the holy ghost came downe in the lykenes of

a doue whan criste was baptised as it appereth in þe gos-
pell of Luke. Et descendit. I. corporaliter sicut columba
in eum. Also after cristes resurrection was gyuen
in the lykenes of a byrthe to the disciples of Ihesu as in
the gospel of Iohn. Et insufflant in eos dicens accipite
spiritum sanctum quorum remiseritis peccata remittantur eis. Thise
be whan after cristes ascension the holy ghoost appered
to the apostles gathered all togyder in the lykenes of fyre
as is shewed in the gospel of Luke. Apparuerunt illis
disposita lingue tanquam ignis seditis super singulos eorum
spiritus sanctus. Whiche thise dyuers apperynges signyfy
thise dyuers gyfts of the holy ghoost / gyuen to thise dyuers
states of kyndes of people / that is to saye firste to theym
whiche be enfantes at theyr baptysme. Seconde to pe-
nytentes. And thirde to them þe be perfyte. Firste at our
baptysme we be dyrected & set in a newe lyfe of innocen-
cy whiche is signyfyed by the doue apperynge ouer cris-
te at his baptysme. Saynt Doue cryteth all suche say-
enge. Nouitate uite ambulant. That they walke in a
newe lyfe / a crist sayth. Ut sint simplicitate sicut columbe.
Whely in maner as doues. The pphete remembrynge
this operation of the holy ghoost sayth. Et spiritus rectus in
nona viscera meis. Blessyd lord graunte me the holy
ghoost to set me in a newe lyfe / the lyfe of innocency. The
other operation is accorpyng for theym þe be penytent
whiche as we sayd was gyuen to þe apostles vnder the ly-
kenes of a byrthe we se by experyence / a manes byrthynge
whan it toucheth ony thyng þe is colde as yron or glasse
anone it is resolued in to wete droppes of water / whiche
thyng may be ofte tymes perceyued in a penytent syfter.
Whyles make þe hete of charite to waxe colde / as our sayn-
our sayth. Ubi habundabit iniquitas refrigeret charitas.

where synne is haboundant charite weareth colde when
the synner is pricked in his conscience by þe holy ghost re-
membryng the abominacyō of his synnes anone yf he be be-
rypenytte teres shall trekel downe from his eyen / wher
he is a grete token the holy ghost is present with þe syn-
ner. As scripture sayth. *Elabit spūs etus et fluent aq̃.*
On this wyle cryste our sayour looked vpon. Peter af-
ter he had denyed hym with a gracious countenance of
brythe of his holy spirite / & forthwith he fell on a wepy-
ng. As in þe gospell of Iohn. *Quert^r dñs respexit pe-
trū et egress^s foras fleuit amare.* Our sayour turned
backe & looked vpon Peter / & in cōtynēt Peter went out &
wepte bittterly. Synne defyleth the soule & turneth the
face of god awaye frome it. But this gyfte of the holy
ghost penaunce with wepyng teres / washeth the soule &
maketh it holy & causeth almyghty god to loke agayne
vpon it with his mercyfull countenance. Therefore our p-
phete sayth. *De p̃olicias me a facie tua & sp̃m sc̃m tu-
um ne auferas a me.* Blessyd lord cast me not out of thy
syght / take not thy holy spirite frome / gyue me grace to
knowe my synnes / to confesse them & to do penaunce with
wepyng teres / techyng all synners besyde to praye al-
myghty god / yf at any season by our owne negligēce we
offende his goodnes / not withstandinge he bouchesaue
not to cast vs awaye frome his syght but agayne loke on
vs / gyue vs grace to wepe for our offences wherby our
soules may be made holy And yf it shal please hym thus
to loke on vs / our synnes shall be vtterly done awaye &
by our wepyng the punishment for þe same. O moode
make Ihesu what caused þe to loke so mercyfully vpon
Peter he was baptysed before / had the spirite of cōtyn-
uance in vertue / thou gauest hym example alwaye to ly

us right wylly be alwey beholde then howe he sheweth
on/ herde thyn holy preachynges/ sawe the grete myra-
cles/ he was presente at thy transfiguration/ herde þe voy-
ce of þe fader saynge thou arte my sone. And for all this
he denyed þe where as before thou gaue hym warnyng
as he meged he shoulde so do. ¶ O blessed lord where
myght haue ben shewed more unkyndnes. Good Ther-
sa we beseeche the lorde vpon us wretched sytters in lyke
manner whiche neuer yet denyed the neyther had so gre-
te knowlege and helpe to lyue well as he had. If þe syn-
ner of Peter moued þe to merry and forgyuenes/ blessed
lorde we be synners also/ thou arte now as meke & merc-
cyfull as euer thou were before and we be turned to the
askyng forgyuenes/ syth thou vnderstoddest loke so mer-
cyfully and forgave Peter we beseeche the denye not to
forgyue vs whiche aske forgyuenes incessantly. *De
propterea nos a facie tua & spm scdm tuu ne auferas a no-
bis.* Blessed lord put vs not out of thy syght take not
thy holy spirite awaye from vs/ graunte that we may we-
pe for for our synnes. ¶ The thyrde operation of þe holy
ghost is moche more stronger than any of the other wher-
by they whiche be perfyte be made stedfast in all vertue
without any wauerynge/ it was gyuen to the apostles
of cryst in the lykenes of fyre. And as euer this gyfte of
the holy ghost was gyuen vnto them they were not sted-
fast in þe fayth/ they were fersel & waueryng in there
myndes/ whiche was wel perceyued by Peter þe offred
hymself to dye for his maysters sake/ not withstandinge
as anon after denyed hym vnto a woman/ but as soone
as they were indued with this gyfte of the holy ghost
all worldly vanities/ were betterly despyed amonge
them they feared no man. ¶ And then shal a conspectus

fulle of goodly dignite habite sunt pro nomine. These contri-
mellā pati. For they were Joyfull comynge from theyr
Iugementes because they shold suffice shame & deeth for
the name of Ihesu. Our prophete therfore in this plas-
ce nameth the holy ghoost the thyrde tyme sayenge.

Al spiritu principali confirma me. Lorde make me
stedfast in fayth and charyte by the grace of the holy
ghoost that neuer after I fall agayne to synne. But we
haue lefte out the fyrst parte of this verse. So it is. Af-
ter our sauour Ihesu cryste whiche our prophete calleth
ofte tyme salutaris ascended in to heuen and accordynge
as he promysed shold sende downe the holy ghoost as
we sayd in the symptytude of fyre / they were very sad
and sorre for theyr maysters departyng Ihesu but ano-
ne as they had receyued that meruaylous cōforte of the
holy ghoost grete gladnes came in to them vnable to be
tolde soo that all the people stondynge bethought theym
to be dronken of swete wyne. Therfore our prophete
calleth th at comferte sente downe frome our lorde Ihe-
su cryste. **Letitia salutaris.** A gladnes of our sauour
for whan a messenger bryngeth a gladfull message fro-
me ony body / it may be called a comferte bothe of hym
that sendeth the message and of hym that bryngeth it.
Soo this gladnes sente from the fader of heuen by his
sone Ihesu cryste is called a gladnes or cōforte of theym
bothe. Therfore Dauid saythe vnto almyghty god the
fader. **Redde mihi letitiam salutaris tui a spiritu prin-**
cipali confirma me. Lorde gyue agayne to me the glad-
nes of thy sone Ihesu cryste our sauour whiche I lost
by my synfull lyfe / and strength me with the holy ghoost
that I neuer fall agayne to synne. ¶ Hitherto we ha-
ue spoken of the peticion wherein is asked the holy ghoost

by the byuers names syfthe our proper name is spiritum
 (spiritum rectum) after that spiritum sanctum) and thys
 be (spiritum principalem) the cause why we have desired
 after our mynde/and by cause no man may receyue
 the holy ghoost but with a cleane herte/no man can be cle
 ne in herte but yf his synnes be utterly done awaye.
 Synnes can not be cleane done awaye yf almyghty god
 tourne not awaye his face fro them/therefore our prophete
 asked me hely these thynges/as thye meanes whereby he
 myght obtayne his synable intent/whiche is the gyfte
 of the holy ghoost for his confirmacyon and perseuerance
 in good lyfe.

In this seconde parte oure prophete sheweth the
 cause why he desired the holy ghoost for his pety
 cyon/whiche was to the intent he myght profyte his ney
 ghbour. ¶ It is very good & accept able to god whan
 one person seynge an other erre and do euyll wyll we
 hely with good and swete wordes gyue hym warnynge
 to leue his wykednes and bynge hym agayne in to the
 ryght way whereby he may come to god. Sarynt James
 sayth he that soo dooth deserueth a grete rewarde whic
 he is the promyse of saluacyon and doyng awaye of his
 owne synnes. These be his wordes. Qui conuerti fecer
 it peccatorem ab errore vite sue: saluabit animam eius
 a morte et operit multitudinem peccatorum. Who so euer
 causeth a synner to leue his synfull lyf shall both save his
 owne soule from dampnacyon and his synne to be done
 awaye/whiche wordes are not onely to be vnderstande by
 them that haue auctoryte to rebuke synne but also of all cri
 stian people for euery plone in maner hath charge of other
 thus whan one seeth an other do euyll he ought to gyue
 hym warnynge charitably of his synnes.

in suche maner we sholde do moze good and wyne moze
soules to god than by open rebukynge/ and truly our
doynge is but small/ if we may not after the knowlege of
our owne errours done befoze gyue other warnynge to
amende theyr lyf/ whan they do anyll/ not withstoddyng
ge an ordze must be kepte in this mater/ it is not lawfull
for every man to teche at his pleasure/ for he that shal ge
instruccyon to other/ must firste knowe bothe the waye
of well doynge and euyl/ elles he shall soone bynge his
broder out of the right waye. Our sayoure sayth. Si
cecus ceco ducatum presset ambo in foueam cadunt. If
one blynde lede an other bothe fall in to the dyche. To
take the offyce of a doctour or tacher of goddes lawes is
no small charge/ it is a grette Jeopardy/ wherin I mysel
fe remembrynge the same am ofte aferde/ for many tymes
I thynke on saynt Poules sayenge. Ne michi sit
in euangelizauero. If I teche not þe lawes of god vnto
the people I shall be dampned. I fere me if we hyde þe
gyfte of god/ if we gyue not a good counte of that talent
lesse it shall be sayd to vs at the dyedefull daye of Iuge
ment as it is wyten in the gospels. Quare non dedisti
pecuniam meam ad mensam. Why gaue thou not to me
a true and Iuste counte of my money/ that is to saye of
the lernynge whiche I gaue vnto þe wherwith thou shoul
de haue taught the people my lawes. Also if we teche/ &
by it profyte the herers/ yet is grette peryll lest whan ony
payse is gyuen to vs for our lernynge/ we be not stricken
with pryde or bayne gloze/ whan we knowe oure selfe
prayed. The myserable corrupcyon of our nature is so
caboke/ that whan we do ony thinge neuer so lytell pray
se worthy it is meruayle if we offende not in bayne glo
ze. But of a trouthe if a due ordze be hadde in our te

chynge of other as we sayde before. Every man shoulde
go to his lernynge and babylyte / that is to saye / If firste
we study for the amendement of oure owne lyfe / purge
oure owne soules / be aboute as moche / as we may to lerne
the wysdome of oure Lorde / and by oure hely prayer
aske of god the clennes of oure hertes / with the grace of
the holy ghost / Wherby we maye orde oure owne steps
per in the waye of god / Not for the vayne praye of the
world / but onely to byynge theyn whiche erre in to the
right waye / that they maye by oure lyuynge and doctry
be tourned to that blessyd lorde / whiche doyng shall
be to the honour of almyghty god / and profyte to oure
neighbour / to this purpose it foloweth. **D**ocbo in
quod blas tuas et impi ad te convertentur. As he mys
ghyt say. Bledd lorde if thou loke not vpon my synnes
but do awaye my wychednes / create in me a newe herte
and endue me with the gyfte of the holy ghost. I shall
teche them that erre / byynge them into thy wayes / and
they shall be tourned to worshyp the. Truly the p^{ro}phete
after his grete offence kepte this sayde orde. So as
ynt Doule also after his grete persecucion of Criste / whiche
he made clene / & inspyred with the holy ghost taughte
openly to all people the right waye to come vnto heuen /
made open to all wyched creatures the wayes of almygh
ty god. Criste oure sayoure gyueth vs all warnynge to
doe sayenge. Si peccauerit in te frat tu⁹ corripe eu.
If thy neighbour or broder offende the correcte hym
charytably. Therefore lette everychone of vs aske of al
myghty god a clene herte / and the holy ghost to thetent
we maye teche wyched people the wayes of saluacyon /
that they maye the sooner tourne to hym by our doctry
ne. But why make we no mencyon of the other two gyf

les of the giftes of the holy ghost truly left be for the
by the due order of them reherced. For the prophete of
beth the dyuers giftes of the holy ghost / and reherceth
the causes why one after an other / we haue spoken of the
firste name spiritus rectus whiche as we sayd is gyven
to euery persone in the tyme of theyr baptyisme. Nowe
shall we shewe of the other two and bothe by themselves.
¶ The seconde gyfte of the holy ghost called the spryde
of penaunce whiche maketh holy all true penytentes was
set in the seconde place / the reason why foloweth now in
this seconde parte. The abhominable corrupcion of syn
ne in many places / of scripture is compared to corrupte
blode. It is sayde vnto all synners. Manus bestie ple
ne sunt sanguine. your handes be replete with corrup
te blode / to saye you werkes be synfull peauenture the
moost corrupcion of blode is caused by carnall concupis
cence. Therfore saynt Doule sayth. Caro & sanguis re
gnū dei nō possidebūt. Fleشه and blode shall not haue
the kyngdome of Heuen in possession / as moche to saye
they that be corrupte by bodely or fleshely desyre shall ne
uer come to heuen without a mendment. ¶ Lyke as a
langage spoken hath his begynnyng of the tonge and is
comynly called the tonge as we saye our moders tonge.
And comynly it is sayd he speketh in many tongues wh
che can speke many langages. So lyke wyse synne wh
che is chesely caused of blode is called blode / & many syn
nes many bloddes. For this cause in the olde lawe blode
of bestes was shedde for clesynge of synnes wherby al
myghty god myght be the rather pleased ayens the syl
thynes of synne / saynt Doule sayth. Oīa in sanguine mō
dabant & sine sanguine nō fit remissio. All synnes wer
re made cleane by effusyon of blode / and withoute it was

no redemption but double the affliction of that blode of
the owne strength and vertue myght neuer purge syne
the bloody corruption coude not be expelled from our sou-
les by it/ accordyng as saynt Ioule sayth. Impossibile
est sanguine hirroz & tauror auferri peccata. It is impossi-
ble synnes to be done away by the effusion of gores blo-
de or bulles/ not withstanding that shedding of blode sy-
gured the effusion of the moste peryous blode of Criste
Ihesu upon a crosse plentifully for all synners / wher-
by satisfacciō was made to god & fader for the synnes of
all people/ whiche receyue & vertue of this peryous blod-
by the sacrament of crist chyrche & by it made right wy-
se/ percale a synfull wycthe cometh to a prest he weth all
his synnes/ shedeth out from his breste corrupte blode of
synne in maner as the throte of a beest were cut/ or a syl-
ty moude lanced with a lance/ afterwarde & sacrament
of penance is mynystred to hym by his ghosly fader
wherwith by & vertue of crist peryous blode he is ma-
de cleue from syne/ & than verily Justified/ he came to
his ghosly fader as a synfull person/ but by & vertue of
this sacramēt of penance he goth away from hym right
wyse/ not by his owne rightwynes/ but by & rightwynes
of crist Ihesu/ whiche rightwysly redeemed vs with
his peryous blode as saynt Iohn sayth in thapocalypse
& saynt Ioule she weth. Fact⁹ est nobis iusticia. Ther-
fore we syners haue grete cause to magnify & praysse the
rightwynes of Ihesu crist/ wherby he maketh vs of un-
rightwysle to be rightwysle & by the vertue of his peryous
blode deliuered fro thabomynaciō of syne/ for & whiche
cause & pphete asked before & spirite of penance & the blo-
dy spott of syne myght be done away by it to thentit he
might be we euerlastyngly & rightwynes of god saynge

Ilibera me de corruptione deus salutis meae et erudi-
tabit lingua mea iustitiam tuam. Blessyd lord deliuer
me fro the corrupcyon of synne and my tonge shall for
eternally thy ryght wysnes. ¶ The thyrde spirite or gyf-
te of the holy ghoist that he asked was the spirite of conste-
macyon or makynge stedfaste in vertue / whiche was gy-
uen to the apostles at the daye of penthecoste in the lyng-
nes of syery tonges. After the receyvinge of it they we-
re so constaunt and stedfaste in the loue of god that exco-
pte hym they fered no man / they tessefyed ouerall þe na-
me of Ihesu without drede / they kepte togyder the by a
stedfaste people by theyr holy wordes shewynge ouer-
all the name of crist Ihesu to the laude and prayse of al-
myghty god. A meruaylous thyng that they beyng
so rude neyther taught by plato nor aristotle or any
other phylosopher but gete theyr lyuynge by synnyng
sholde so meruaylously dispute and shewe the magnyfy-
cace of crist before so wyse / so grete and prudent men of
this worlde / in so moche they playnly conuynced and en-
treated theym at theyr pleasure / but blessyd lord thy wyf-
dome gaue them that grace / thou gauest them syery ton-
ges / thou opened theyr lippes whiche of thy goodnes
made enfauntes to speke in laude of thy magnyfyccence
¶ Thy prophete I saye at suche tyme as he durste not take
vpon hym to speke thy holy wordes / sayd. **U**t pollutus
labis ego sum & in medio populi polluta labia habetis
ego habito. Blessyd lord my lippes be polluted and I
am abydyng amonges the people whiche in lyke ma-
ner be vncleane. One of thyn aungelles came vnto hym
touched his mouth / made cleane his lippes & forthwith
he was made very bolde and shewed hymselfe redy to
doe thy commaundement in expellyng vnto þe people

the lawe of trowth. The thirde parte of our prophete sheweth that
his lippes may be made cleane and hymselfe stedfaste &
constaunte in vertue by the grace of the holy ghoost to
testent he myght worthely shewe thy laudes he sayth.
**Domine labia mea aperies: et os meum annuntiabit
laudem tuam.** Good lord open my lippes make them
cleane and my mouth shall shewe ouer all thy prayse or
laude. Let vs folowe this prophete Dauid besechynge
almighty god that fyrst he make vs able and worthy to
receyue the holy ghoost / graunt vs his grace to lyue ryght
fully / also to admonyshe accordynge as we be called in
degre our neyghbours vnto penaunce wherby our selfe
may be made holy and deliuered cleane frome synne to
prayse and exalte the ryght wysnes of god / and laste that
we may haue the thyrde gyfte of the holy ghoost whiche
is to be made stedfaste and constaunte with cleane lyp
pes to shewe ouer all the laudes of almighty god.

In this thirde parte our prophete sheweth no thyng
so acceptable to god whiche he may gyue to hym in reco
pence of his synnes as is this / that he hath spoken of now
before. The maner of Jewes was in þe olde lawe whan
ony of them had broken the comaundement of god for ma
kyng amendes to halowe a certayne parte of a beest or
elles the hole after as the gretenes of the synne required
Moyses taught the vnlearned people by suche bodely sa
crefyces whiche was to them as a shadowe or fygyure of
the true sacrefyce to come that was fyrste fygnified by
them. The sleynge of those bruyte beestes after Moyses
entent fygyured the deth of our sauour cryste Ihesu / &
euer he besyde hymselfe to cause the people bylene it by
those tokens. For as the vnreasonable beest was slayne
for denyng of synnes & the blode of it shedde vpon the

a luterisocryste. **T**he lamber vndersyled/ moost inno-
cent beest was put to deth vpon a crosse & all his blode
shedde for the remysse of synners. The people of Iheru-
salem synned and were worthy to dye for it/ those buyte
beestes dyd none euill and yet were put to deth for the
mendment of theyr synnes. Lyke wyle our sauour
criste all though he was moost innocent/ moost pure ne-
uer offended in ony cōcepton/ not withstandinge he suf-
fered deth moost pacyently for our offences. The sleynge
of beestes whiche was vled i the olde lawe for theyr sacre-
fyce dyd not please god very well of themselves/ as he shew-
ed in an othre place in maner reprouynge them sayyn-
ge. *Quoniam manducabo carnes taurorum aut sanguinem
hircorum potabo.* Shall I ete & fleshes of bulles or drin-
ke & blode of goates/ as whosayth it is not my pleasure
so to do. ¶ If almyghty god myght be pleased or caused
to shewe mercy by none other remedy but by the oblaciō
of buyte beestes poore/ men were than in miserable cō-
diciō they wated power to make suche oblaciō / yf they
myght not be otherwyle forgyuē but so dye in theyr synne
but almyghty god hath ordeyned more euen lawes whi-
che be comē both to poore & ryche/ he desyret none other
sacrefyce but suche as & poore may do as sone as & ryche
& pauertie more soone / for almyghty god taketh more
hede to & good entēt of & mynde thā to & gretenes or va-
lure of & gyfte/ whiche thyng is shewed in & gospel of
Marke/ where is expessed & whan Ihu peceyued & be-
helde & ryche folkes offere many grette gyftes in to & trea-
soure hous amōge all he espyed a poore wydowe whiche
gaue onely .ii. mynutes and sayd & poore woman offred
moost of all not regardynge & gretnes of the gyfte / but
onely as we sayd & good mynde & entēt of & doer/ wher

by we may wel perceyue that syth the sacrifice
to god dependeth not by the value of the gyfte but
by the good mynde and entent of the doer / also that he
is not well pleased with suche manner sacrifice of tholde
lawe all though it were done by a. *Ad.* , bestes / therfore
our prophete sayth. *Quoniam si voluisses sacrificium*
dedissem utique holocaustis non delectaberis. Sacrifi-
cium was called a parte of the beest offred and holocau-
stum the hole oblation of it syth the hole was not dele-
ctable to god in sacrifice the parte was moche lesse ac-
ceptable. Our prophete here remembryeth an other manner
sacrifice whiche is moost acceptable to god / and it is na-
med þ̄ very penance of mānes soule. A questyō may be
asked what offence cōmytted þ̄ vnreasonable beest þ̄ his
blode sholde be shedde what offreded þ̄ bull / gote or lams
be to suffre deeth / truly / whyng / therfore no Juste cau-
se or reason can be shewed why they sholde dye. But the
synfull creature whiche soo greuously hath displeased
god his maker solowynge his owne sensuall and vn-
lawfull volupty ayens þ̄ wyl of our lord of very ryght
ought to suffre as moche dyspleasure & payne as he had
pleasure before in þ̄ sensuall & vncyghtwyse appetyte of
his body. Than shall he make a due & Juste recompence
for his synnes. That penytēt spirite is the sacrifice wher-
by almyghty god is chesely peased and moued to shewe
mercy. It foloweth. *Sacrificiū deo spūs contribulat.*
The sorowfull & penytēt soule is chesely sacrifice to god
for purgynge of synnes. Our sauour cryste Ihesu sheweth
in the gospell of Luke. Two men entred in to the
temple to praye / one of them a pharyse / the other a pu-
blirane. Amonge the Jewes pharysees shewed out-
warde in theyr lyuynge a more holy lyf and conuersacyō

then other byde they exercysed holy werkis in the sight
of people/the pharysees contrary wyse gaue hede occupy-
pyed themself in worldly and couetouse besynes with all
maner vyces. As they were prayenge in the temple firste
the pharyse lauded god of his holy conuersacion/pray-
sed hymselfe/remembryng his merytes in maner to the
disprayse of all other thought none able to be compared
to hym/sayd. I am ferre vnyke to other in my lyuynge
that comytte thefte and adulterye as doth this pharyse
ne I lyue chaste. I faste twyse in the weeke and abstayne
frome all other vyces. I gyue tythes of all my goodes.
Thus proudly the pharyse boasted and praysed hymselfe
in his vertue. The pharyse contrary wyse callynge to
mynde the multytude of his synnes and mekely remem-
bryng þ holynes of the temple that he was in bothe for
fere and reuerence stode a ferre shamed in hymselfe for
the fylthynes of his synnes/durst not lyfte vp his eyes
to heuē but with a grete inwarde sorowe knocked vpon
his breste knowleged hymselfe a greuous synner hum-
bly askynge the mercy of god and sayd. Deus propitius
us esto mihi peccatori. Blesyd lorde be mercyfull to me
a synner/the penaunce and contrycyon of his herte was
so grete wherby he gaue so acceptable sacrefyce to almy-
ghty god that by it he was clene forgyuen and the pha-
ryse reiecte. Take hede howe acceptable sacrefyce to al-
myghty god is a sorowfull and contryte herte for synne.
Was not Achab sountyme kynge of Iherahell recon-
fessed & forgyuen by such maner sacrefyce after his grete &
innumerable offences. It is wyrtē that he lyued moste
wyckedly brekyng the comaundement of god more than
all kyng of Iherahell before hym/he dyde sacrefyce vnto
the falle god Baal and fauoured the prest of his laue

chaſed alwaye & deſpyled the prophete of god with
ſubdyng our mercyfull lord of his goodnes wolde the
ſtyle hym by ſhewyng many wonder & ſtraunge thinges
firſt cauſed that no reyne fell on the erth by the ſpace of
thye yeres & thye monethes / to thentent Achab the kyng
ſholde knowe almyghty god was dyſcontent with hym
Alſo an other tyme in the ſyght of all þ people he gaue
ſo grete vertue to his prophete Helye / þ at his deſyre it
callynge fyre came downe from heuen whiche conſumed
and utterly toke awaye theyr preſent ſacrifice . further
more after the longe contynuaunce without reyne / whā
Achab myſtruſted by the petycyon of the ſayd prophete
Helye water came downe fro heuen plenteuouſly . what
creature wolde not amende hymſelfe by theſe wonder
full tokens but Achab was neuer the better / contynued
ſtyll in his malyce / not withſtondyng our lord god of
his geſtylnes proued hym agayne by other meanes whā
Benadab kyng of aſſyrie came to ſubdue Achab with a
grete hoſt of people / almyghty god wolde not ſuffre
hym to be betrayed of his aduerſarye / but promyſed he
ſholde haue the victory . In other tyme the yere after
whā the ſame Benadab had recouered his ſtrength co
me vpon hym a freſhe in batayle wherof almyghty god
gaue hym monyſon by his prophete and promyſed he
ſholde haue the victory furthermore whā he wold not
amende hymſelfe but rather was woyle and woyle in ſo
moche he cauſed the ryght woyle man Naboth to be ſlay
ne and by gyle gate his vyneyarde . Than almyghty
god thrette hym ſayenge . *Se dem eſſurum omnem po
ſteritatem ipſius et interfecturum de achab mingentem
ad parietem .* He ſholde put downe all his poſteryte and
ſee all that came of hym not leue ſcante a dogge . Achab

herynge this was anone compuncte and sorowed his
mylke lyuynge / he cutte and rente his clothes / wente in
heet nexte his body / fasted / laye nyghtly in sacke cloth /
and helde downe his heed. Our bleddy lord seynge his
grete penaunce and mekenes was moued with pite sayd
vnto his prophete Helye. *Domine vidisti humiliatum
Achab coram me: et quia humiliatus est mei causa / non
inducam malum in diebus eius.* Seest thou not the
mekenes of Achab / perceyuest thou not howe he hath
meked hymselfe before me / & bycause of his so doyng
for my cause. I wyll not shewe vengeance in his dayes.
O mercyfull lord why dydest thou so / why dydest thou re-
frayne from Ite / why shewed thou not vengeance vpon
that moost vrgentyll creature & truly for in hym was a
sorowfull and contryte soule whiche is the chiefe sacrefy-
ce wherby thou arte caused to shewe mercy. *Sacrifici-
um deo spiritus contribulatus / cor contritum & humilia-
tum deus non despicies.* The sorowfull and penytent
soule is chiefe sacrefyce to god / and bleddy lord thou shal-
te not despyse a contryte herte / who so euer ordereth hym-
selfe on this maner that by his inwarde sorowe maye
haue a contryte herte / he is able and mete vnto the hygh
buyldynge in the heuenly cyte whose walles be not yet
synysshed. A grete nobye of stones is wantynge wher-
with they shoulde be perfourmed and accomplished / for
the ruine of aungelles whiche fell downe from that cy-
te must be repayred and renewed by takynge vp of men
and women lyke as by quicke stones. As we se in ma-
ner whan stones be assumpte for the redyfyenge of cy-
ties or toures with other. But it is accordynge that in
so suche a noble buyldynge no stone be taken vp but yf
that it be prepayred as it shoulde be and made mete befo-

xx. For in þe heuently polays maye no stone be pulled
shapen or made square. It must be made fytt and perfy
te here in erth befoze lest at the lyftrynge by thyder it be
not able there to abyde and so caste downe in to the depe
dungeon of helle. The heuently actyfyer bleth many
dyuers maners in shappinge or squarynge of stones me
te for those walles. Whereof some be herbe and them
he muste entreate hardely. We shewed befoze of Achab/
now shall ye here of Manasses whiche was a kyng of
Iscrabell/ folowed moche Achab in his lyuynge. This
Manasses ordeyned and set an ydoll within the holy
place of the temple/ he sette vp awters of Baall/ vber
wyches/ charmes/ and dyuers other dyuynacions/
wherwith almyghty god was very moche dyspleasyd/
and gaue hym warnynge by his prophetes for to amen
de hymselfe. But he of pryde and obstynacye set but a
lythell by theyr thyetenynges/ after the maner of a wy
ked persone whan he is ouerthrowen in synne he despy
sed them. Almyghty god seynge Manasses wolde not
be made mete/ neyther wolde not be entreated by faye
re and easy meanes (as his desyre was) bled a more shar
pe waye to hym. Caused the babylones with grete pow
er for to make batayle and haue the vyctorye/ that done
they ledde hym faste bovide in chaynes of yron in to bar
bylone/ and there was sette in pylson/ and at the last re
membred his unkyndnes done ayenst almyghty god
wherfoze he wepte and sorowed sore mekely askynge
forgyuenes. Our mercyfull lord of his grete goodnes
anone herde graciously his peticion. Thus at the last
albe styt was very herde to brynge hym to helle/ he was
made a mete lyuely stone vnto þe heuently lyftrynge by
herbycherion. Marie magdaleyn was made more to

self brought to frame than he/whiche by no thynges
or sharpe punysshementes but onely for very loue of oure
sauyout Criste was drawen vnto contrycyon. ¶ Thus
as we haue reherced almyghty god & hygge actyfyer
bleth many dyuers meanes to shape & square his stones
here in the erth/in his churche implant/ he of his good-
nes wolde euery man and woman sholde be quicke sto-
nes made rebv for that heuenly buyldynge / his wyll is
euery creature to be saued as saynt poule sayth. ¶ Herfo-
re our prophete Dauid whiche was soo haboundantly
hote with the fyre of charyte/ for fyre is nedefull to sacre-
fyce/ desyred not onely this acceptable sacrefyce of a con-
tryte soule for hymselfe/ but also for the helth of all other
he sought not onely his owne profyte/ but also the profy-
te of his neyghbour & honour of god/ wherfore he sayde.
*Benigne fac domine in bona volūate tua syon: ut edifi-
centur muri iherusalem.*


¶ Hitherto what so euer the prophete hathe done was
for one of these causes/eyther it longed to his owne soule
helth/to the profyte of his neyghbour/ or to the laude of
god. first for his neyghbour in his prayer he desyred spi-
ritū rectū/ for hymselfe/spiritū sanctū/ & for the honout of
god/spiritū principālē. Also his desyre was to be endued
with the holy ghoost bycause he myght teche other that
erre the right waye to heuen/whiche concerneth his ney-
ghbour/for hymselfe he asked to be cleane deliuered from
the corrupte bloddes of synne/ and last for almyghty god
his petryon was euer to laude & prayse hym. Ferther
more he studyed besyly to gyue vnto almyghty god & sa-
crafyce of a sorowfull spīte & contryte herte for hymselfe
he desyred the same to be perfourmed in other for to
synnise the walles of heuenly Iherusalem/that is for his

neighbour. And now last be the word of almyghty god sayng thus
in the laude and prayse of almyghty god sayng thus
hym thus. **Q**ue acceptabis sacrificium iusticie oblationes
et holocausta tunc imponent super altare tuum vitulos. Like
as he myght say when that heuently Cyte of the churche
triumphaunt is buylded and perfectly syned/ than
blessed lord shall be all hole laude & prayse to the of all
thy cytezens. **W**hat so euer sacrifice was done in the
olde lawe sygnified the maner of sacrifice in the newe
lawe of grace. The sacrifice done in this newe lawe be
tokened the very truth in the eternal lawe of very Joy
& gloire. Amonge the Jewes in the olde lawe were cer
tayne oblations & sacrifices whiche be now utterly fors
done they be no more pleasynge to almyghty god. Ther
re be also in this newe lawe certayne sacrifices & oblati
ons as we haue shewed but they shall not euer endure.
For in heuen may be no soule troubled neyther contri
cion of herte. As saynt Iohn saythe in the appocalypse.
Also we can not be so cleane & pure in this lyfe to make
oblation as we shold be. All our lyfe here we be spencled
with the duste of synne for all be synners/ if we saye con
trarye no trowth is in vs. But at our comynge & transla
cyon in to heuently Iherusalem we shall be made so con
stante and stedfast by grace/ that neuer after we shall
syne deedly nor venially. Therefore our prophete sayth.
Quoniam acceptabis sacrificium iusticie oblationes & holo
causta tunc imponent super altare tuum vitulos. Blessed
lord than thou shalt accepte our sacrifice of righte
nes/ at that tyme our oblations & sacrifices shall be plea
sant unto the/ for wher they shall be cleane and pure with
out spotte of synne. Than shall all thy welbeloued peo
ple make acceptable sacrifice not of fleshy/ or golden

comes as was in the olde law but of euerlastyng pray
synges and laudes / as the prophete Osee remembryeth /
we shall without ende gyue thankynges immortall vn
to the eternall gloze / wher vnto thou bynge vs by
the merytes of thy sone Ihesu criste that suffred passion
for all synners vpon a crosse. Amen.

Prima psalmi pars.
Dei exaudi. prioris.

How as moche as this psalme is longer thenne we
maye at this season couenyently asloyle or expow
ne. Therfore we shall this daye declare to you one par
te of it and reserue the other vnto sondaye nexte comyn
ge. This parte that we shall expowne this daye is deu
ded in to thre. First the prophete maketh his petycon &
desyreth mekely to be herde of almyghty god. Secon
de he sheweth openly his owne wretchednes. And laste
he remembryeth hymselfe what he may do & how moche
to obteyne mercy & grace / whiche thre members I now
as in the persone of vs all shall treate and speke of. And
ye shall dyligently gyue audyence & bere it in mynde.

 **M**ercyfull fader of heuen / thyn onely begotten
sone Ihesu criste our blessyd lord whiche thou
sent downe frome heuen in to this worlde / to
the intent he shoulde teche & instructe wretched
synners the waye of trouthe. Amonges all he taught vs
that prayer is firste necessary to euery creature / and pos
syled if we instantly aske any thyng lawfull and ne

cellarpe for vs / it shoulde be graunted by our praye. Let
se be his wordes. *Petite et accipietis / querite et inue-*
nietis / pulsate et apparetur vobis. Alke and ye shall ha
ue / seke & ye shall fynde / knocke and the gate shall be ope
ned to you. O my lord be this thyne onely sone promysed
also we doubt not / we knowe right well his promyse is
true / why? for he is bothe true / and also it ielfe trouthe.
Besyde this he is so entyerly beloued of the / for thou say
de of hym. *Hic est filius meus dilectus in quo michi be*
ne complacuit. This is my welbeloued sone in whom I
haue moche pleasure / thou gaue in comaundement whi
che foloweth sayenge. *Ipsum audite.* Gyue hede vnto
to his doctoryne / gyue audyence vnto hym. O my lord be
god my maker / bycause that he made vs this good and
true promyse I haue very ferme confydence / and truste
boldely for to aske thyne infynyte mercy. For sythe that
he is thyne onely sone moost derely beloued / and sente
downe of thy charyte in to this worlde for to teche that
shoulde be moost profytable for vs to doo / Also he knowe
well what thyng was necessarye & conuenient / & what
was not for vs. More ouer it was impossyble for hym to
begyle or say any thyng but trouthe. How & why shal I
fere / for what cause shal I not trust & thy goodnes shall
here me what so euer I aske necessary for me in my pray
er. For if thy sone myghte haue ben begyled for lacke of
wysdom / or had ben euyl wylled & wold haue deceyued
vs / than perauenture we myght haue some mystrafte / but
in hym was all wysdom & prouydence / he is & profoudy
te of thyn inenacrabable wysdome / so that he knowe what
was profytable for vs & what was acceptable to the. He
was alway wylling & studyous to gyue vs instruction
& leyrage / he dyed for our sake / whiche is grettest tes

ben of good wyll that may be. **M**axim enim charitate
nemo habet q̄ vt animam suam quis ponat pro amicis
suis. The grettest charyete and loue that may be thewed
is one frende wyllyngly to suffre deth for an other / he
is of his owne good wyll was nayled vpon a crosse / and
so for our offences suffred y moost shamefull deth / wher
by we may knowe verily that he was alwaye benyuo
lent and wyllynge to do for vs. Therfore without doub
te syth that he taught vs on this wyse / we shall be herde
yf we praye vnto the. But peradventure our synnes and
wyckednes that we haue done shal withstode and turne
awaye thy mercyfull face frome vs. O blessyd lorde of
a trouth we ofte haue offended and greuouly trespassed
ayens thy commaundementes but agayne it is trouth
that thy welbeloued sone taught not onely them whiche
beryght wyse to praye / but also synners. For vnto who
me logeth these wordes. **D**imittite nobis debita nostra
Good lord forgyue our synnes but vnto synners. True
it is he taught both good & euyl to praye Therfore thou
mayst take thy pleasure / it is at thy choyle whether thy
goodnes wyll punyssh & vtterly cast away synners for
theyr offences & trespasses / or elles here theyr prayes & pe
ticion for the reuerence of thy sone / whiche pynyled them
to be herde and obteyne theyr askyng e. It is lytell force
to the it skylles y no thyng / it is no poynt of thy charge
whether we be saued or dampned / thou madest vs of
nought / and mayst dele with vs as it pleaseth the / but
not withstondyng y promyse of thy sone is gretly to be
taken hede of / whye for it logeth bothe to thyn honour
and also to his / and in no wyse may be defyled or cotra
ryed without grette cōfusiō and rebuke vnto them that
loueth y. Therfore made bolde and stronge in hope to

obteyne my petcyon. And thus but only goodnes may
kyngd my prayer to the end that thou wyll effectually here
me/saynge. Domine exaudi orationem meam. Lorde
here my prayer effectually. Thou maydest here my pray
er and petcyon by the wynges of thyne aungelles/and if
thy goodnes wyll do so moche for me/ I shall be content
I shall be well at ease/ not withstanding I desyre and
aske more of the. The lyuely voyce or the voyce spoken
by the mouth of the person/ that is soo greued by seas
led moueth moche more effectually the hearer than it shoul
de be tolde by any other man. Thyne holy doctour saynt
Iherome saith thus. The effecte of the worde spoken by
a mannes owne mouth hath a meruaylous prouy/ & hyd
effeacye or strength/ so meruaylous that I can not tell
what it shoulde be called/ whiche he proued by the word
of Eschynes a certayne oratoure that was cryed/ & caus
ed to flee vnto the robes by his aduersarye called Do
mesthenes an oratour also/ & there redde an oracion vnto
his scollers made by the sayde Domesthenes his aduer
sarye/ they also pray synge þe same oracion grete by his
redynge/ he toke vp a grete syghynge & sayde/ what if ye
had herd this my cruell enemye Domesthenes spoken
these wordes hymself/ as who sayth/ a mannes entent or
mynde spoken by his owne mouth moueth more the hea
rer than it were shewd & spoken by any other. In other
example/ At any season whan it is shewd to vs of þe beg
gers or poore folkes þe be payned/ & greued with hungre
& colde lyenge in the stretes of cytes or good townes full
of sores/ we here it whan it is tolde / & some what be mo
ued inwardly with pyte and mercy/ but if we wyll geue
hebe and here our owne self the waylynge/ cryenges/ &
lamentable noyses þe they make/ we shold be moche more

sted to shewe our pyte & mercy on them/for no man els
can shewe the greife of the seke or soze persone so well and
with so effectuell maner as he hymselfe. Than sythe the
myserable cryenge & waylynge of those that suffer bodie
ly paynes & wretchednes maye so moche moue the hertes
of mortall creature. I doubt not good lord but thou
whiche arte all mercyfull must nedes be enclyned to ex-
cute thy mercy if my pytefull crye & petycon may come
vnto thyn eeres vnto thy ptesence. Therfore I loye this
to my petycon. Et clamor meus ad te veniat. Good
lord here my prayer & petycon/a graunt that the inwar-
de entent of my prayer may come to thy mercyfull pres-
sence. But besyde this if thou wylte vouchesaue to do so
moche as loke to me warde with the eyen of thy grace &
mercy than shall I truste more to obteyne myne askynge.
For if thou both wylt vnderstonde & knowe my wret-
chednes & mekely take vp my myserable callynge & cry-
enge to the/ & also beholde the pytefull state that I stonde
in with thy grace and mercy/ I fere no thyng but I
knowe well thou shalt shewe thy mercyfull dede vpon
me/who can be so harde herted whā he seeth a poore crea-
ture & hereth his pytefull & lamentable wepyng/ & way-
lynge/ & also beholdeth þ corrupt mater ren downe from
his lozes/to passe by & wylt not shewe mercy vpon the so-
re & seke creature. Our lord Ihesu crist thy sone shewed
the a certayne man came downe from Iherusalem in to
Jerico & fell amonges theues which both robbed & wou-
ded hym with many soze woundes/ & so left hym half quye
he half deed/a certayne samaritane comynge besyde ma-
ned to shewe pyte came nyghe vnto hym/ & dyde bynde
vp his woundes. We be in lyke condycion/truly our sou-
le whiche hath an heuently begynnyng came downe from

Jerusalem from hence to this wretched baby haue
be a subgette to all mistakynge & grieved by Jerico fell
here amonge wyched thurtes / the deuylles they robbed
& spoyled it from the garments of grace / & wounded it
with many greuous & dyner wounds of synnes / so he
wyage it halfe quicke halfe dede to be alwaye the lyfe of
grace & left it onely in the lyf of nature / therefore blessyd
lord be thou to vs as a Samaritan / beholde vaine mygh
& extercyse thy mercyfull dede on vs wretched synners /
for þ is þ desyre & petyciō whiche we aske of þ. Oe sweet
tas facie tūā a me. Turne not þ face of thy mercy & gra
ce away from me. But for all this good lord I fere that af
ter thou hast ben mercyfull to me ones I shal fall agay
ne amonge those thurtes the deuylles / by myn owne ne
cigence / they shal spoyl me agayne / than shal I be fet
te in worse cōdyction than I was before / thyn onely lone
shewed & taught that whā a wyched & viciene spyrte is
ones drawen out from a man / he neuer relecth / but wal
keth aboute by places þ be drye & without moysture þ is
to say by the hert of those persones whiche be drye & with
out moysture of worldly & transytory pleasures & whan
he can there fynde no rest / anone returned to þ place whē
che he came fro / & by cause he shold be more stronge byn
geth. by other spirites with hym more wyched than he /
whan they all be entred there than that man is fetre in
worse cōdyction than he was before. So blessyd lord it
is with vs / we be delt within lyke maner / if these thurtes
these wyched spirites be at any tyme by thy grace drawen
away fro vs / within a wyle after they come agayn / they
byng more with thē / they also come with greter strength
to fyght ayenst our wretched & wycke soules. Alas good
lorde what shall we do without thou helpe us / how shall

[illegible]

& saue þe bledd þe lord that he had his face from the world
the ouer all before was called to make and merry full / it
was no meruayle when she perceyued that though she
wept & cryed vpon hym more & more lyke a woman /
in so moche the dysciples of thy sone Ihesu were moued
& in maner cōstrayned to call on hym to shewe his merc
cy at her peticyō / but he answered them when they ma
de intercessyō for her þe he was not sent downe in to this
worlde but for the saluacyō of the hous of Iherahell. O
woman when thou herde tell & knewe that neyther thy
selfe neyther thy doughter were of the nombꝛe þe he shol
de saue & make hole / why dyd thou not then go thy way
why dyed thou not for sorowe But for all that thy sone
Ihesu wolde neyther make answer neyther loke vpon
her / neyther also haue pyte whā that his discyple made
intercessyō for her / yet she fell downe vnto his fete gro
welynge and prostrate vpon the erth cryenge. Domine
gōdignā me. Lord helpe me / not withstondynge this ble
ssyd lord thy sone Ihus whiche to all other had ben mer
uaylously benefycyall and for a surete is the very foun
tayne of mercy & pyte bled vnto her this sharpe & bytter
worde called her a dogge / lyke as in hym had ben all cre
welte & no pyte nor mercy. He sayd. Non est bonū sus
cipere panē filiorū & mittere canib⁹ ad māducādū. It is
not good to take the brede of chyldzen & gyue it dogges
to ete. O good lord thou knowest all thynges / thou know
est what is profitable to euery creature / thou knowest
that a weyke & feble persone shold be moze easely entres
sed & delte with than a stronge & myghty. Thy sone dy
de pꝛoue this stronge & faythfull woman for our doctry
ne / that we by her fayth & pacyēce shold not despayre all
though we be not herde as soone as we call. And at the

[illegible]

that it was thought of many they shold neuer haue dy-
 ed neuer to haue ben out of mynde/ they had all theyr
 pleasures at þ full bothe of delicyous & good wel fare/ of
 haþyngge/ hūtyngge/ also goodly hoxles goodly couriers
 grethoudes & houdes for theyr dysportes theyr palayses
 well & rycheþ befene/ stronge holdes & townes without
 nobþ/ they had grete plente of golde & syluer/ many lers
 maisters/ goodly apparayle for themselfe & for theyr lod-
 gynges/ they had þ power of þ lawe to pꝛoscrybe/ to pu-
 nyshþ/ to exalte & set forth warde theyr frendes & louers/
 to put downe & make lowe theyr enemyes / & also to pu-
 nyshþ by tēporall deth rebelles & traytours. Euery man
 helde with them all were at theyr cōmaūdemēt/ euery
 man was vnto them obedyēt/ fered them / lauded also &
 prayled them/ & ouer all shewed theyr grete renoume &
 fame. But where be they now/ be they not gone and wa-
 shed lyke vnto smoke of whome it is wyten in an other
 place. *Quia ut honorificati fuerint & exaltati deficientes
 quēadmodum fum⁹ deficiēt.* Whan they were in theyr
 moost prosperyte and fame/ anone they sayled and came
 to nought euen as smoke dooth. Saynt James compa-
 reth the vanyte of this lyfe to the vapoure and seeth it
 shall peryshþ and wedder awaye as a floure in þ hey sea-
 son. Therfore sythe that tyme of our lyfe draweth faste
 vnto an ende yf we be not herde shortly and soone of al
 myghty god whan we call for helpe / deth shall come
 vpon vs or euer we can be locoured. for this cause blese
 syd lord haue in mynde the shortnes of our lyfe here / &
 as soone as we call to the gyue audyence vnto vs all. Of
 a trouth all we may saye that foloweth. *Quia defectus
 erunt sicut fum⁹ dies mei.* Good lord here shortly my pe-
 ticion whan so euer I call vnto the/ for my dayes my ty-

me in this lyfe gooth alway lyke smoke the lenger I lyue the more feble I am. Peraventure they that be myghty & noble men wyll at some season be as dyligent as they can/and so dyligent that by their importune & ofte callinge vpon suche as they haue ado with/they may þ sooner be spedde in theyr cause/ whiche dayly we perceyue & se by them that folowe the kyngs courtte or the prynces with other for grete and necessarye maters. For the more dyligent that a man be in guyng attendaunce to call vpon his cause/the sooner shall haue his entent/and if he be not alway present and at hande of hym to whom his mater is comytted callinge besely for þ speede of the same/it shall be lenger or he haue his desyre. ¶ In the gospel of Luke is spoken and tolde of a certayne Iuge that neyther dredde god nor man / vnto whome came a certayne wydowe beserchynge that she myght haue right and equyte of the wronge done by her aduersarye/he refused and wolde not graunte her Iustyce of a longe season. And at the laste seynge that this woman wolde not leue but euer callinge on hym / he remembred hymselfe and sayde. All thoughe I neyther fere god nor man/ yet for as moche as this woman wyll not cease to call on me I shall venge her quarell/ I shall se she shall haue ryght Take hede what the importune and neuer seasyng labour in a grete and necessarye cause doth profyte & awayle. It is wyten. **L**abor improbus omnia vincit. Incessaunt labour by the waye of intercession ouercometh all thynges. Soo mercyfull lord thou desyrest to haue vs importune in oure prayers/ and all thoughe of thyne owne nature thou can not be but meke/not withstandinge by our besy and importune prayers thou arte moche more meke. But for all this I lacke strength in my soule

the sweetnes of deuocion is taken awaye frome that as
none I am made wery when I begyn to praye/why for
the stronge partes of it / that is to saye vnderstandynge
myll and reason whiche must be vnto the soule as bones
and senewes to socoure it be so utterly weyed and dzye
ed vp/that no maner of moysture of deuocion is in them
euen as they were rosted at the fyre / therfore as one lare
kyng the quye humure of deuocion. I can not longe
contynue in praye. *Et ossa mea sicut cinis aruerunt.* For my bones that is to saye the stronge partes of
my soule be dzyed away lyke vnto the drosse or scrappes
of talowe after it is clarefyed by the fyre. I remembre
that is wyten in an other place/ of the fatnes and moy
sture of deuocyon. *Sicut adipe et pinguedine replea
tur anima mea.* Graunte me good lord my soule to be
replete with the fatnes of charyte/ and also that the out
warde partes of my body maye be fulfylled with good
werkes. But alas woo is me now/ the fyre of vnlawfull
concupyscence hath wasted & taken awaye frome me all the
fatnes/ all the sweetnes of praye/ & made my soule dzye &
boyde from all moylnes of deuocyon. For as the grene
grasse or corne that now flozyssheth if it be not refreshed
at some tyme with a dewe / or reyne / anone it is syneten
with the hete of the sonne/ and wareth dzye euen as hey.
So my soule is dzyed vp by the hete of vnlawfull desyre
and all the sweetnes of deuocyon is clene expelled from
it that not onely þ stronge partes of my soule vnderston
dynge and reason be made dzye and dull/ but also I my
selfe in every parte. *Percussus sum vt fenum.* I am syn
ten with the hete of temptation & wydzed as hey. But I
am ferre in woyle cōdycon than is wydzed grasse or hey
For all though the grene grasse be dzyed vp by þ hete of

the soule yet it hath souerayn wherby it may be refresh-
ed as longe as the rote is faste in the grounde/ by draw-
ynge vp moysture out of the erth from þ rote in to eu-
er other parte/ and as we se oftentymes when the grene
grasse hath chaunged the coloure after the erth be dyent/
dried/ and chopped by the hete of the sonne/as soone as
it is watered with a shoure of reyne within þ space of one
nyght it beynneth to quycken agayne/ and reneue the
owne coloure. But no thyng can be founde wherof þ sou-
le may drawe vp and receyue any moystnes any sauour
or any swetnes of deuocyon/ if it shold come from any pla-
ce it must be had frome the herte. As our sauour sayth.
Bonus homo de bono thesauro cordis sui profert bonū.
Euery good persone byngeth forth from his herte all
goodnes no thyng but good/ truly the humure of good
deuotion must come from þ herte to thentent all the ho-
le soule may be watered may be refreshed & stirred to pray-
er by it. Blessyd lord how shall I do/ for my herte is de-
ferly boyde & lacketh this humure good deuotion/ wher-
by not onely my soule smyten with the hete of vnlawful
full & worldly concupyscence is dried & wedder away/ but
also. **Fruct cor meū.** My herte is in lyke maner/ & not
without a cause. For how may this be that an herbe has
nyng no moystnes maye longe contynue grene/ shall
it not shortly waxe drye & wedder away. Also euery thyng
ge that hath lyf if it be not refreshed ofte with some nou-
ryshyng must nedes be feble & wedder away/ it shall drye
& come to nought. The soule i lyke maner is nouryshed
with a certayne mete/ & if it refuse & wyl not take þ fode
nedes must it waxe drye & lacke good deuotion. The me-
te acorynge for the soule is þ worde of god/ as it is wy-
ten. **Quia in solo pane uiuit homo sed de oīu herbo qđ p**

sed it be oyl &c. When hath a soule / as a soule
is refreshed with materall bryede / & soule is nourys
shed with spirituall fode which is þe worde of god / this
spirituall bryede the worde of god maketh the soule to be
full of grace / full of the lycour of good deuocion / & also it
maketh þe soule stronge & hardy to withstonde all trybu
lacion / who so euer eteth not of this bryede shall waxe leue
in his soule & at the lasse dye & come to nought. for by
cause good lord þe I haue not eten this spirituall bryede.
I am blasted & smyten with dysneste lyke vnto hee / ha
uynge no deuocion. & also my herte is wedged of whom
the swete fruyte of deuocyon shold spyrnge out. *Quis
oblitus sū comedere panē meū.* The cause why for I ha
ue ben oblyuous & forgotten to do after thyne holy do
ctryne. To ete this spirituall bryede is not onely to here
the worde of god. Many there be which here the worde
of god but not withstondyng they ete it not / they do not
receyue it the nourysshynge & refreshyng of theyr sou
les. In lyke maner many doth holde in theyr monthes
materall bryede & neyther chewe it neyther swalowe it
downe / & suche dooth not ete the bryede materall. Alas
blably many there be that receyue this spyrytuall bryede
the worde of god by herynge it spoken of the precher / but
they neyther chewe it nor swalowe it downe / þe is to saye
they do not there after / for it sauoureth not in their mou
thes. But contrary wyle many ete the bryede of the deuyl
they be sayne & glad to here his word / & soide to nough
tynes & folowe the same by vngacious custome of synne
what soeuer he putteth in theyr mynde by the waye of
suggestyon soundyng vnto the peruerse and vntowse
pleasure of the body / that anone they sauour & do thereaf
ter with as grette & dyligēt studye as they can. But this

is not the diete of the soule. Hurteth & is deuyn unto
it/it dooth no good/it refredgeth it not/it is a mortall in
fercyon and causeth the soule to dye euerlastyngly/it ma
keth that the concupysce of the flesshe hath dominacyon
and reason is set a parte and layde bynder/where contrary
wyse the very bryde of the worde of god maketh reason
lady and reueler and þ flesshe to be thral & as a seruant
The worde of god causeth all goodnes in þ soule/it ma
keth it moyste and redy to sprynge in good werkes The
worde of the deuyll maketh drynesse / dull & sluggish
to do any thyng that is good. The worde of god is the
defence from þ hete of carnall desyre. The worde of the
deuyll kyndelet that hete. The worde of god maketh
the soule stronge/ & the worde of the deuyll maketh it fe
ble & weyke. The worde of god causeth þ flesshe to obey
and folowe reason and contrary the worde of the deuyll
maketh reason to be obedyent to the flesshe. This is the
thyng good lord þ maketh me sadde & sorowfull / for
as moche that. I haue rather gyncen auyce & folowed
the worde & in tynge of the deuyll/therfore the strength
of my soule/that is to saye my reaso whiche sholde be to
it as a poste or pyller/hath enclyned and ben. obedyente
to my flesshe/wherof now I am soze a dzed. It foloweth
A voce gemitus mei adhesit os meum carni mee.
Now for a conclusyon of this seconde parte I wyll saye
thus. For as moche as our lyf here is so shorfe and with
out good fruyte wareth dye as he/ we also be so feble &
weyke that the stronge partes of our soules vnderston
dyng and reason be wedged awaye. Our soules made
dye & synnen with þ hete of carnall affectyon. Our her
tes byde & barayne of all vertue & deuotyō/in so moche
that we haue admytted and done after the worde of the

deuyl rather than of good/ whereby our fleshe is made
as lozd & reueler. Wyth we are in all these wretchednes
the more needfull and necessary for vs is the speedfull
helpe of almyghty god. Now the thyrde parte is yet be
hynde/ wherein we shall remembre vnto you þ the dedes of
penaunce. There be thre partes of penaunce whiche this
holy prophete sheweth clerely and fyguratyuely by the
fynyltude of thre dyuers byrdes/ þ is to saye þ pellycane/
the nyght rauen/ and the sparowe. fyrst let vs con
syder and shewe the ordre & disposycyon of these byrdes.
The pellycane of his nature abydeth in a desolate place
where no thyng in maner groweth. The nyght crowe
abydeth in olde walles. And the sparowe maketh his re
stynge place in the couerynge of an hous / or in the hous
eues. In a desolate and barayne place is no thyng that
perteneth to a buyldynge/ saue onely the wall & boyde
grounde/ in olde walles or in walles whiche be not per
fytely made vp is somewhat framyng vpwarde to war
de the hous or buyldynge/ but whan the rofe of þ hous
is vp & couered than the buyldynge is fynnyshed & ma
de perfyte. Contricion whiche is þ fyrst parte of penaunce
is sygnified by the pellycane. Confession the secōde par
te is sygnified by the nyght crowe/ & the thirde that is sa
tisfaction is sygnified by the sparowe. The pellycane
as saynt Jherome wyrteth in an epystle vnto a certayne
decon called Hesidius is of this condycyō/ whā she fyn
deth her byrdes slayne & destroyed by a serpēt/ she moue
neth/ she wayleth/ and linyteth herselfe vpon the sydes/ þ
by the effusyon and shedynge of her blode/ her deed byr
des may be reuyned. Truly they þ are very contryte be
of lyke condycyon. For whan they serche theyr conscyen
ce & fynde theyr chyldren/ that is saye theyr good werkes

slayne & destroyed by the serpent deedly syne/ than they
mourne & wayle soze they smyte themselves vpon the bze
ste with the byll of bytter sorowe/ to the entent the corru
pte blode of synne may flowe out. Of a trouth as soone
as we cōmytte deedly syne all our good dedes downe be
foze be destroyed & stōde in none effecte. Holy saynt Ihe
rome beyng in wyldernes payned hymself in lyke ma
ner & ferynge ones his sorowe was not sharpe ynough
he smote vpo his bzeite with an harde flynte stone. And
what elles ment the puplicane whiche anone as he en
tered in to the temple remembryng the gretenes of his
synne dyde smyte hymself vpon the bzeite/ but that þ cor
rupte blode of syne myght be done away from his soule
whan the syner wyll ozdze hymself on this maner/ that
is to saye euer be wyllyng to be soze for his offences &
with þ sharpnes of his sorowe smyte hymself inward
ly to the entent the corrupcyon of them may be done away
anone his good dedes whiche were lost by deedly syne
shall be reuyued & he delyuered & brought out from the
bōdes & pryson of eternall deth in to a newe lyght and
newe lyfe. Soo that euery contryte persone may saye.
Similis factus sum pellicano solitudinis. I am ma
de lyke to the pellycane by cōtrycyon. The nyght crowe
oz the oule as sayth saynt Iherome is of this condycyō
that as longe as it is daye she abydeth pzeuely in þ wal
les oz secrete corners of some hous & wyll not be sene.
But whan the sonne is downe & is derke as in þ nyght
anone she sheweth herselfe & cometh out from þ secrete
place with a mournynge crye & myserable/ & sorowful la
mētacyon/ she neuer ceaseeth so cryenge vnto þ it be daye
agayne. To the whiche nyght crowe may well be lyke
ned they that shewethen theyr myndes by true confession of

they? synnes into prestes/ for when they were baptyzen
also made cleane from ovygynall synne/ the sonne of ryght
wysnes byde ryle vpon them/ gaue lyght to they? soules
and so contynued as longe as they were without deedly
synne. At þ tyme no sorowfull remoyse was in they? cō-
scyence but all in rest & peas/ lyke as in strōge & sure re-
strynge places. But anone as they cōmytted deedly synne
the sonne of ryght wysnes wente downe & she wedd noo
more lyght vnto them & they? conscyence was covered
with þ darknes of synne. Than they make a lamētāble &
mournyng cōfessyō she wynges them selfe culpable & al-
so expresse all theire synnes to a prest/ & þ done by the sacra-
mēt of penaūce þ sonne of ryght wysnes shyneth agayne
freshe on them. Who euer doth on this maner may wel
saye this that foloweth. Et factus sum sicut nicticorax
in domicilio. By the sorowe for my synne & true confes-
syon made with penaūce for þ same I am cleane without
trouble in my cōscyēce. I am in sure rest & peas euen as
the nyght crowe whan she is in þ place of þ hous where
it lyketh her best. After we haue ben sorowfull & cōtryte
for our synne/ and also haue shewed them by confessyon.
It is nedefull to be ware/ to be dyligent/ & to take hede
of the deuylles snares that by his crafty & false meanes
catche not and byynge vs agayne in to his daunger. We
be warned of this by the holy apostle saynt Peter sayen-
ge. Vigilate quia aduersarius vester diabolus tanq̃
leo rugiens circuit querens quem deuoret. Awake/ be
ware/ and take hede/ for youre aduersarye the deuyl
euen as a rampyng and cruell lyon gooth aboute to se-
kyng whome he may deuoure. If we be dyligent and
gyue hede to auoyde and flee from these snares of the de-
uyl/ it maye be sayd & spoken of vs/ þ is wynten by the

prophete in an other place. *Anima nostra sicut passer erepta est de laqueo venantium.* All though our bodyes suffer payne in this lyfe yet oure soules be deliuered frome the deuylles snares lyke as the sparowe is fro the baytes and trappes of byrde takers that be about to catche her. Whan þ sparowe suspecteth those snares or trappes be layde for her one the grounde/anone she fleeth vp to the couerynge of the hous or to the hous eues / and yf at any tyme she be constrainyd by the reason of hunger to come downe agayne / yet for fere she wyll shortly res turne vp/so that thyder she wyll flee for socour & suerte in her daunger and payll/there she wyppeth and feteth her byll/there she proyneth & setteth her feders in orde/ there also she byngeth forth byrd / & there restinge maketh niery as she can after her maner. In lyke wyse they that desyre and be aboute to make satysfaccion for their offences must be ware and wyse to kepe them self from the deuylles snares and trappes / wherof all the worlde is full they muste flee vnto heuen / set theyr felycyte in heuenly thynges & not in worldly pleasures / whiche is a defence and couerynge of all the worlde. Saynt Poule sayth. *Nostra. n. conuersatio in celis esse debet.* Our conuersacyon/our pleasure and felycyte sholde be in heuen / neuerthelesse if at any season we come downe / qesp our self to gette any thyng necessary for our bodyes / let vs shortly retorne lest that we be taken in the snares of worldly pleasures / in euery payll and daunger let vs flee vnto heuen set our pleasures on heuenly thynges / & for the consyderacyon & loue of it we shall purge our selfe from synne. for why no thyng that is foule and corrupte by synne maye entre in to the euerlastyng kyngdome we muste proyne & orde all our feders all our actes in eu

rychtyd h we may be s most apte to flee vpon to that
place of euerlastyng blyss. Ther also we shall bryng
forth & hyde our good werkes whiche be our bydes our
sauioure sayth. *Thesaurizate vobis thesauros in celo*
Order and endeuous your selfe to haue treasures in the
kyngdome of heuen. And last there let vs reste in this
lyfe by true hope and truste and euer be occupied in the
laude and prayse of almyghty god/ for it is wyten by s
prophete. *Et laus eius semper in ore meo.* I shall at all
tymes loue and prayse almyghty god. Who so euer bely
eth them selfe on this maner as we haue sayd shal make
due satisfaccyon for his synnes/ and of very ryght maye
saye that foloweth. *Vigilauit et factus sum sicut passer*
solitarius in tecto. I haue gyuen hede I haue ben wa
re of worldly conuersacyon and pleasure/ and as s sparo
we flyeth vnto the hous for her socour/ so haue I set my
mynde aboue in heuenly thyng. ¶ Not withstondyng
ge they that take this way of penaunce shall haue many
foys/ many enemyes for euery where in euery parte of
the worlde be backe byters. There was neuer creature
borne were he neuer so good excellent/ and vertuous/ we
re his dede and werke neuer so pceyous and noble that
myght escape the sclaunders and backbytynge of them
whiche are backbyters and can saye good by no man.
For alwaye they that be euyl dysposed be ayens them
that be good and well dysposed. Euer they laye wayte &
enuyously fretyng them selfe repugne ayens the ma
ner of the penytente lyfe namely in those thynges wher
in they be founde contrary in theyr lyuynge/ whan al
so they se and perceyue a man that hath chaiged his ly
fe whiche be fore was to them a gentyll companyon for
theyr appetyte/ and hath taken vpon hym a cōtrary man

net of lyuyng not accordyng to theyr delyte / it is no
meruayle though they forge maters and speke ayenst
hym with all theyr hole mynde & entent. And by theyr
oppobryouse and cursed sayenges cause that persone to
be euyl spoken of as moche as lyeth in them. They that
delyte in worldly couersacyon and pleasure doth prayse
and magnifye those that dooth the same. And contrary /
they hate all suche as by contricion & true penance haue
forsaken and despyled all worldly dylectacyōs / whiche
thyng turneth away many from doyng penance they
be ashamed to doo that thyng that shold moost pryncipe
them in tyme to come / for fere of þe speche of people / they
fere more þe cursed sayenges of wycked folkes than they
do þe punysshmentes of god / all be it be promysed a grete
rewarde in heuen vnto vs all for euery opprobrious and
malicyous worlde þe we suffre here pacyētly for his sake
All we therfore beyng penytēt and suffre false accusyn
ges & shamefull despytes of wycked people may saye vnto
to almyghty god our rewarde & loket vpon vs. *Nota*
die exprobat mihī inimici mei. Myne enemyes byde
scorne me many tymes & ofte / & not onely our enemyes
doth so / but also they that soueraynly were our frendes &
wonte to prayse vs. The worlde prayseth & loueth them
whiche let their felycyte & folowe the wayne & transytor
ty. Joyes of it / whiche also be redy at all tymes & season
to ete / to drynke / to laugh / to daunce / to gambaude / to le
pe / & to synge. Also the worlde loueth them þe be proude &
holly / full of wordes / varyable in gesture / and countena
ce / newfangyll in apparayle / & alway subtyll for newe
inuenyons / yet I speke not of them that pamper theyr
bodies as glotons / whiche vse surfetes & drunkenes vnto
cleannes of body / perjuryes / and dysymulacyōs / they

that haue these maners please the world best. And co-
trary wyse / suche as be studious to folowe mekenes /
ryght wysnes & trouth both dyspleaseth & bozde & them þ
folowe the pleasures of it. It is wyten in the persone of
all suche as be wyched & bakbyters whiche cōspyre and
wolde fynde the meanes to oppresse the ryght wyse and
well luyng persone. **C**ircūueniamus iustū q̃ contra-
rius est operib⁹ nostris. Let vs craftely deceyue þ ryght
wyse man / for his werkis his dedes be contrary to our /
hellyueth not as we do truly what so euer man oꝝ wo mā
despyse & set nought by worldly pleasure & conuersacyō
but folowe þ streyght way of penaunce shall ofte tyme /
be euyll sayd by / & many causes shall be ymagyned and
cōspyred to put hym downe / perauenture of those þ some
tyme wold haue spoken largely to his laude and pryse /
wherfoze it foloweth. **E**t qui laudabāt me aduersū me
tutabāt. They þ somtyme were my frendes and wolde
haue sayd good by me as long as I folowed their syn-
full lyf dyde cōspyre & craftely lay wayte to put me fro
my good purpose. **Q**uā cinerē tāq̃ panem māducabam.
Bycause why I dyde ete ashes as my brede. I ofte cal-
led to remēbraunce my synnes with cōtrycyō & penaunce
who elles eteth ashes as his brede but the penyttē / that
thyng whiche neuer gooth out of a mannes mynde but
euer grudgeth and colleteth vp & downe in his cōscience /
may be sayd he eteth it / for the whiche our sauour Ihe-
su cryste alwaye beyng in mynde to fulfyll the wyll of
his fader calleth that hely remēbraunce to fulfyll his
faders wyll his mete he sayth. **H**abeo aliū cibū mandu-
care quem vos nescitis. I haue an other maner mete to
ete that ye knowe not / he mente it by his hely remem-
braunce as we sayd befoze. Therfoze it may be sayd that

person eteth that same thyngs whiche he calleth alway
to his remembraunce / & what hath the penytent more by
ligently in his mynde than the remenaunt of his synnes
considerynge the dyuersyte of every offence / whiche may
well be called alshes. For lyke as after the byennynge of
wood or trees the substaunce remaynyng is called alshes
so after the hete of concupyscence (if we offende) what el
les shall we call that abydeyth in the Soule but alshes /
what remayneth in the soule after the actuall offence of
pꝛyde / enuy / fornicacyon or lecherye but onely the alshes
of pꝛyde / enuy / & fornicacyon / whiche alshes the true pe
nytent eteth as his byede by the contynuall remembra
ce of them. Also in this contynuall remembraunce he lack
eth no dꝛynke / for who so euer calleth to his mynde all
his synnes with true penaunce shall scant kepe hymselfe
fro wepyng. The wepyng teres in an other place of scri
pture be called dꝛynke. Et potū dabis nobis in lachꝛi
mis in mensura. This dꝛynke of a trouthe comforteth
moche to slake and kele the hete of vnlawful desyre / and
also quencheth the hete of fleshely volupty and luste. &
Therefore it is very necessarye to the penytent. For ofte
tymes whan we remembre our olde synnes a sparke kyn
deleth of the alshes / that is to saye we haue a delectacyon
in theym whiche hete of delectacyon muste be quenched
with dꝛynke of wepyng teres. The true penytent may
saye þ foloweth. Quia cinerē tanq̃ panem māducabā
et potum meum cum fletu miscebam. I haue eten al
shes as my byede. I haue consumed my synnes by true
penaunce and I haue myxed my dꝛynke with wepyng
teres. I haue despyled this worlde to the intent I maye
haue here after þ kyngdome of heuen. Amonge all other
two thyngs there be whiche maye moue the synner and

not without a cause to die this bodye and dyspaynt now re-
hered. One is the indignacion of almyghty god & other
is the gretenes of his fall by synne what creature can be
but sorowfull and ferde whan he consydereth / and reme-
mbereth the dyedefull maieste of god how moche he hateth
synners how greuously he beholdeth the synner with his
ferefull countenaunce euer redy to stryke with the swer-
de of his punysshemente / whose stroke causeth eternall
dethe / a wounde vnable to be cured. And no thyng elles
in the worlde maye swage oz mytygate that sore stroke
of euerlastyng dethe oz punysshement / but penaunce do-
ne with sorowe & wepyng for our offences. Saynt Au-
gustyne sheweth the cause of his conuersacyon / was the
consyderacyon / and remembraunce of the euerlastyng
punysshemente of god. Saynt Jerom also wytnesseth
by himselfe that he chastyled his body in wyldernes / with
fastyng wepyng / & bytter mournyng for fere of & euer-
lastyng paynes of hell. The true penytent wayleth and
wepeeth for fere of his indignaciō and punysshement of al-
myghty god / to whome he may saye that foloweth. **Q**
*uerum tantū panem manducabam & potum meum cum
fieri miscebam. A facie ire indignationis tue. Good lord
I haue punysshed my selfe by penaunce for fere of thyne
indignacion and punysshement. The other is as we saye
of his grete fall by synne whiche causeth and stereth the
synner to do penaunce. For the ferder that a man fall dow-
ne by synne / the moze greuously he offendeth the good-
nes of almyghty god & the sozer shall his punysshement
be. The gretenes of the fall is to be consydered by & gre-
tenes of the state / degree / honour / oz lernyng of that per-
son whiche offendeth / for the hyer that a man be in ho-
nour the greter is his fall / the moze is his trespasse if he*

offende. Therfore let every synner consider the gretnes
of his fall/let no creature thynke in hymselfe and say I
am not within holy orbytes/ I am not professed to any re
lygion. All we be cristen people take hede in what degre
we stonde/ what state it is to be a cristen man or woman
the leest cristen persone the poorest and moost lowe in de
gre is nyghe in kynted to almyghty god/ he is his sone
& his heyre of the kyngdome of heuen/broder vnto Ihesu
criste and bought with his precious blode. By the ver
tue of the same blode wasshed in the holy baptyfme and
ofte made cleane agayne by the sacramente of penaunce.
Fedde also & nouryshe with the blessed body & blod of
our sauour Ihesu crist the onely sone of god. If any of
vs fall from this hygh state & degre/ & greter shall be his
fall in to the depe pytte of hell & lozer shall be punysshed
there than any sarasyn or Jewe. As sayth the holy mon
ke Arsenius/ let no creature blame god if he be so puny
shed. For if a craftes man constrayne hymself to the best
of his power to reyse vp / & conuey a grete stone in to the
hyghest parte of a goodly buyldynge / he is gretely to be
let by & prayed that he wyll so dyligently be about to set
it in so noble & honourable place/ where vnto it were im
pollyble for it to ascende by the owne power & strength/ &
peraventure in the meane tyme the same stone for & gre
te & ouermuche weyght slyppe downe from his handes/
not withstandinge & strength & good mynde of & crafty
ma is not to be repproued. In lyke maner almyghty god
is not to be accused if he at any tyme do his good wyll to
lyft vs vp in to the hyghe state of grace/ & we in & meane
season by the weyght of our frowarde and peruerse wyll
fall downe from his handes/ verily we our selfe are to be
accused and repproued for it and not almyghty god / and

oure fall is the moze bytterly to be wayled/ that sythe he
woldelyke vs vp/ we by our owne nedygence and euyl
wyl be cast downe. **Q**uia cleuis allisist me. for thou
good lord woldest haue reyled me vp frome synne/ and
let me in the hygh state of grace but by myn owne nedy-
gence & peruerse wyl not in mynde to forsake my synes
thou let me slyppe downe from thy handes. Here endeth
the thirde parte of this sermon/ now let vs gader togyder
and she we what we haue spoken of in it. **O** moost mygh-
ty lord **I** a wretched syner haue so moche fered & dyedde
thy euerialstynge punysshement for the gretenes of my
synne/ that the remembraunce of it hath ben to me as bryde
to fede on/ and my wepyng teares as drynke. **M**ade by
contricion lyke vnto the pellycane lyke vnto the nyght
crowe by confessyon/ and by satisfaccion made lyke vn-
to the sparowe. **I**n so moche that myne enemyes sclau-
nyed and spake euyl by me/ they also that somtyme were
my frenches conspyred ayenst me. **A**ll these **I** suffre blyf-
fyng lord to thentent **I** may obteyne thy grace & mercy/
therfore **I** beseeche the here me soone & execute thy mercy
on me. **N**oo thyng may sooner moue a man to be meke
and shewe mercy/ as whan the persone whiche hath tref-
passed agaynst hym/ lowly wyl submytte hymselfe/ fall
downe at his fete/ & mekely aske of hym forgyuenes/ wyl-
lynge to knowe his owne faute & trespasse. for the moze
gentyll & a man is the redyer wyl he be to forgyue hym
that wyl aske forgyuenesse. whiche properte we maye se
in vnrasonable beest. for of grete doctours it is spoken
by the lyon/ that whan he is disposed to be cruell and sy-
ghte/ if his enemye fall downe and stoupe to the ground
& adyng hymself as overcomen/ and in maner aske for-
gyuenesse/ he wyl not after that be cruell vpon hym/ but

gooth awaye and forgyueth the iniurye. The same is
expresed in metre by a certayne poet/saynge. *Corpora
magnanimo satis est prostrasse leoni: pugna suum finem
cum iacet hostis habet.* It is suffyciente for any beest
that hath trespassed ayens the myghty lyon to stoupe &
fall downe to hym/for by it his wrath is done awaye and
the trespass forgyuen/and all other wyld beestes beyng
ge no thyng in regarde to the lyō but as his subgettes
are so cruell and vengeable/that for noo submyssyō wyl
leue their ragynge and woodnes/whiche the same poet
sheweth lyke wyse in the mater. *At lupus et tristis in
stant morientibus vrsi/et quecunq; minor nobilitate fer
ra est.* The wolfe/the wrathfull beres and euery other
wyld beest that is in maner vyle and of no reputacyon
wyl euer venge themselves vpon other whiche they may
soone ouercome. The grettest knowlege and experience
that maye be of a noble man / constaunt of mynde with
out fere/castyng noo peryl/and trustyng in his owne
strenght is yf he wyl forgyue and not shewe his crueltie
vpon hym that submytteth & knowlegeth hymselfe
vaynquysshed & ouercomen. Syth almyghty god ther
fore is moost noble/moost cōstaunt/& so myghty aboue all
other without/fere he fereth noo creature / it can not be
other wyse but nedes he must be mercyfull & mekely for
gyue vs wretched & of no strength/fallyng downe at his
fete knowlegyng our owne myserye & aske of hym forgy
uenes. For as moche as almyghty god is thus mercyful
let vs all lowly humyle our self before hym moost meke
alwaye one/vnmenable & without charge or mutabilitie
whose power is euerlastyng in it selfe. Our wyckednes
our shorte tyme i this lyf fedeth & passeth awaye as a shewe
downe / it wedgeth & waxeth dyme as herye & shall withyn

lytell whyle peryshe and come to nought/ let vs all saye
vnto hym. *Dies mei sicut umbra declinauerunt et ego
sicut fennum aruit tu autem domine in eternum permanes.*
Good lord sythe thy tyme is euerlastyng without mu-
tabylte without chaunge/ and we be so noughty/ so feble
we glyde awaye as dooth a shadowe and wedder as hey/
sholde it be a laude and praye to the/ for bengynge thy
selfe & to destroye vs. Sholde it not rather blessyd lord
(if by thy lycence I myght speke it) be to thy dysprayse/
for anone as we be deed & gone out of this worlde/ fare
well ony remembraunce of vs we be soone forgotten. But
thou neuer can be put out of memozye/ the memozye all of
thy mercyfull dedes is euerlastyng. If thou wylte not
shewe thy pyte vpon vs wretches/ that are turned to the
by penuaunce and with wepyng teares bowe downe to
the fete of thy maieste before þe trone of thy mercy/ what
synner here after shall haue audacyte shall be bolde to as-
ke mercy & forgyuenes/ thyne vnmerryfulnes oz cruelte
shall cause them to flee and be ferefull to aske mercy/ and
so dyspayre. But yf thou wylte vouchesaue mercyfully
to here vs at oure callyng/ than doubtles euery synner
shall at all tymes haue in mynde and shewe thabundant
ce of thy suauyte oz mekenes/ & also shall openly tell ouer
all thy grete and inestymable power/ whiche is specially
and namely expessed and shewed/ whā of thy goodnes
thou sparest & doost mercyfully vnto synners. Thy chur-
che custumably prayeth vnto the sayenge on this wyse.
*Deus qui omnipotenciam tuam percendo maxime et
miserando manifestas.* Blessyd lord whiche shewest
thyne euerlastyng power namely and moost of all in ex-
cutyng thy mercy & sparyng synners. Not withstons-
dryng I say not but thou must nedes punyssheluche as

be obdurate and vngreatous / not wyllynge to tounre
them vnto the by penaunce / but euer contynue in theyr
malyce and synfull lyfe. Thy prophete Iheremie thys
teth those euyl dysposed people / sayenge. Non flebit
tur ne periet neq; miserebitur eis. Thou shalte not be
meke / thou shalte not spare / thou shalte neuer shewe thy
mercy vpon suche obdurate synners. Thy rightwysnes
shall appere in them / whiche lythe they haue contynued
so longe in theyr synfull lyfe / & neuer wolde tounre from
it shall of very right be punysshed and crucifyed in hell
eternally. But blessyd lord I meane and speke of them
that be penytent and knowlege themselves gylty / also be
turned to the with all theyr herte / it is wyrtten in the bo
ke of sapience. Tu qui dissimilas peccata hominu pro
pter penitentia. Thou moost meke lord whiche in maner
doost dysmyle and wyl not knowe the synnes of men
that be penytent. Et qui miseretur omnium quia po
tens es. And shewe thy mercy on euery creature / by
cause thou arte all almyghty. I can not se of very right
but thou muste excercyse thy mercy in dede on all suche
as by true penaunce hath forsaken theyr synfull lyfe.
Therefore be meke and mercyfull to vs thy seruauntes
and beseechers / for the euerlastyng memozyall of thy blef
syd name / also that thyn so mercyfull doyng maye be a
memozyall and hadde in mynde tyme without ende.
Amen. Memoriale tuum in generatione & generatio
nem. Amen.

Secunda pars.

Domine exaudi. prioris.



Whether parte of this psalme is more
derke & harde to vnderstande than is
the firste parte of it thesely for the dif-
fyculte that is trected & spoken of in þ
same. It is diffuse for suche as be not
practysed & lerned in holy scripture
to vnderstode what is mente by Sy-

on & Jerusalem with other olde prophetes / whan they
be rehersed & spoken of Therfore it is nedeful þ yegyne
the more hede & attende audience on your partye / and I
to applye my selfe and put to the more dyligence / to the
entent these doubtes or derkenelles may be shewed and
more clerely made open what that they sygnefye. ¶ Of
tentymes a rehersal is made in holy scripture of thre no-
ble places / whiche signefye thre dyuerse kyndes of peo-
ple in thre dyuerse tymes. The firste place is the mounte
Synay whiche betokeneth the people of Jewes / In the
tyme of Moyses lawe. The seconde is the mounte Syon
sygnefyenge the cristen people / in þ tyme of grace. The
thirde place is the hygh celestyall Iherusalem which re-
presenteth the blyssyd people in the tyme of gloze. First
in the mounte Synay Moyses lawe was gyuen to the
Jewes with grete fere and drede. For the thirde daye be-
fore all the people had monycyon / and warnynge to pre-
pare and make redy themselfe to be halowed / that is to
saye two dayes waslynge theyr clothes & keepynge them-
selfe frome the fleshely company of women / To the en-
tent the thirde daye they myght be redy to come vnto þ
mounte Synay / there to se and here what was to come
Monycyon they had also not to come nyghe the mounte
or any parte of it vpon this payne / were it man or beest
it sholde be stoned or shotte to deth. After whan the thre

the daye came and all the people was redy / a darke cloude began to couer the mounte / out of the whiche yssued forth lyghtnyng & ferefull thunder was herde. Also the sounde of a grete trumpe bzalle out & encreased more and more by lytell & lytell. Our lord came downe vpon the mounte in fyre / from that fyre ascended a grete smoke ke on euery parte of the mounte / as it had ben out of a for nays. Thus the mounte was made very ferefull to come vnto or to beholde / both for the darknes of þe cloude & fyre within it for the lyghtnyng & grete smoke ascending on euery syde / & also for þe thunder & noyse of þe trumpe. The people lyke wyse were merueylously afrayed in so for moche they called vpon moyses to shewe what was not best them to do. Theyr desyre was more ouer þe god shold speke vnto the / for yf he so dyd they verily thought to dye for fere. Moyses also his selfe was so afrayed that as saynt poule wytnesseth he sayd. *Territus sum & tremebundus.* I am sore aferde in wardly / & agast out wardly. Than yf he þe was so famylyer befoze with god / by whose commaundement he dyde so many grete and meruaylous dedes in egypte were so fered / no meruayle yf þe resydue of the people were sore afrayed. By this ferefull maner the hebrewes lawe was gyuen in the mount Synay that bycause of so grete fere & drede the people sholde be þe more ware to bzeke the lawe gyuen vnto them. As Moyses theyr man of lawe sayd. *Ut terroꝝ in vobis esset: it non peccaretis.* The lawe is gyuen to you by this maner to thetente ye sholde be aferde and not fall in to synne. But for as moche as our best and moost lounge loꝝe be god deylteth more in those actes whiche we do lounge gly with a good wyll / than in those that we be constrained to do by fere. Of his nature also he is more redy to

shewe mercy than to do vengeance why? for it belongeth
vnto hym to shewe mercy in dede. The prophete *Isaie*
sayth. *Misisti vero peregrinum opus est ab eo.* It is a
straunge and a dede in maner ayenst nature for almygh
ty god to shewe vengeance/ it cometh not of hym so to
do the cause of is doyng vengeance is the transgressy
on of his commaundementes/ he is sozry to be venged
vpon any persone whiche his selfe sheweth by his pphete
in an other place sayenge. *Deu consolabor de hostibus meis et vindicabor eis.* I am sozry to take my plea
sure. that is to saye to be venged vpon myne enemyes.
for these causes rehered he hath ordeyned an other ne
we lawe/ not a lawe of fere and drede but a lawe of grace
and mercy/ whiche was gyuen in the mounte *Syon*/
there beynge present the apostles & dyscyples with ma
ny holy women and mary the moder of *Ihesu*/ whiche
made redy themselves to receyue this lawe/ longe conty
nuyng in prayer/ as saynt *Luke* sheweth. *Et hi oēs
erant perseverantes in oratione cum mulieribus et ma
ria mte iesu.* All these were ycontynunge in prayer with
other holy women and mary the moder of *Ihesu*/ vpon
whome the holy ghoſt descended in the symplytude of
fyrre tonges and late ouer them all after that they spake
in many dyuers lagages and preched incassautly & lau
des of almyghty god/ so þ the people of every nacyon vn
der heuē so many as than were present/ vnderstode open
ly what every one of them sayd. And gretly meruayled
that they spake so boldy & cryed without ceasynge/ in so
moche one sayd *Quidnā vult hoc ē.* What maner thyng
is this/ what may this meane? an other lough them
to comen sayd. *Quia pleni sunt isti.* They be broken
But the effecte of the thyng proued euidently that the

must was no thyng in the blame/for saynt Peter one of
the disciples of criste rose vp from amonge them & shewed
all the very mater in dede how it was/confirmynge the
same by holy scripture so strongly & so clerely that he tur
ned vnto the sayth that daye/almost the nombre of thre
thousande men & women. Reioyce these our blessyd lord
Ihesu criste was offered vp in the same mounte there also
he exhorted & taught the people many tymes/in the sa
me lyke wyse he wrought many myracles/for these causes
specially/this mounte or hyll named Syon/signefieth
the chyrche of cristen people lyke as the mounte Synay
betokeneth þe synagoge of Jewes/in the mounte Synay
was the lawe offere & bondage gyuen/in the mounte Sy
on the lawe of loue & lyberte was graunted frely/both the
se sayd lawes were gyuen the .l. day after the pasche lambe
he was eten in Moyses tyme a fyguratyue lambe / & in
the tyme of criste a very lambe in dede our sayour Ihe
su hymself. ¶ We sayd the thirde place is the heuenly cy
te Iherusalem prepared in the moost hygh mountaynes
whiche place withoute doubt is promysed to all good &
rightwyse people for a rewarde of theyr good lyuyng in
this transytory world/lyke as thertly Iherusalem a pla
ce of rest & peas was promysed to them that suffered pery
ently the grete labour & stormes in goyng ouer the red
see/ & also toke grete payne in deserte. Saynt poule saith
Dign⁹ est oparius mercede sua. The werke man that
hathe done his labour without murmure or grudge is
worthy to haue his hyre/his rewarde. Therfore we mu
ste labour truly in the shorte tyme of this lyf/to the intent
we may gete & obteyne after our labour & besynes done
here an euertlastynge rewarde in the heuenly counceyl

in the celestyall Iherusalem where we shall be as way as
lybertie and rest. voyde from all maner labour/ we shall
haue there rest & peas without neede. Iherusalem is as
moche to say as vltio paris the syght of peas. Therefore
in that heuely place we shall haue in posselion peas eter
nally without any maner tribulacyon/ fyrste peas with
ourselue/ peas with our neyghbours/ and peas with god
There we shall se almyghty god/ not as the Jewes sawe
hym on the mounte Synay in a ferefull synplytude: ney
ther as the cristen people sawe hym on the mounte Sy
on in plykenes of fyrre toges/ but we shal beholde & loke
vpon hym euen as he is distynctly and clerely face to fa
ce without any other synplytude or chaunge/ he shall be
our lawe. Of a trouth the olde lawe gyuen to the Jewes
by moyses at the mounte Synay was wyten in tables
of stone. The newe lawe gyuen to cristen people by our
saupour criste in the mounte Syon/ was wyten in the
fleshely tables of the herte/ but the lawe whiche shall be
gyuen to the people glozfyed is wyten in the mynde of
god. Saynt poule maketh mencyon of these thre places
rehercyd in an epylle wyten vnto the hebrewes/ Saye
enge thus. Non. n. accessistis ad tractabile et accessibile
Iem igne & turbine et caligine & procellam & tunc sonu:
verborum vocem / quia qui audierunt excusauerunt se ne eis fieret
verbum: non. n. protabant quod dicebatur/ et si bestia te
tigerit montem lapidabitur. ye came not to se the palpas
ble and accessyble fyre/ stoyne/ & derke cloude/ neyther to
here the loude blaste of wynde the sounde of the trumpe/
and voyce of the aungell spekyng in the person of god
whiche those that herde it excused themselves because they
myght not abyde so fere the wordes that were spoken.

Also ye herde not the decre combinatory whiche was ony
best that toucheth the hyll or ony parte of it shall suffre
deth. Loo here is specyfied the mounte Synay / where
vpon Moyses lawe / was gyuen by a terryble & ferefull
maner as ye haue herde / it foloweth. Sed accessit ad
montem syon. Loo here the seconde hyll is shewed / in
whiche the newe lawe of the gospelles was mynystred /
he added this moze in the sayde epylle. Et ciuitatem
dei uiuentis iherusalem celestem. Loo the thirde place
wherin all though we be not as yet / not withstandinge
we haue drawen towarde it / in so moche that if we lyue
after the lawe gyuen to vs by criste our sauoure / with
out doubte we shall entre after this lyfe in to that euer
lastynge heuenly Iherusalem for that heuenly cyte shall
be restored and reintegrate with good cristen people / as
we declared in the ende of the fyfte psalme / whiche thyn
ge the prophete Dauid shewed by his wordes now we per
teynynge to our purpose sayenge. Benigne fac domine
in bona uoluntate tua syon: ut edificetur muri iheru
salem. Blessyd lorde be mercyfull and with a good wyll
shewe thy mercy vpon all cristen people / that the nom
bre of thy gloryfied seruauntes in heuen maye be restor
ed and fulfylled agayne. ¶ Ye perceyue now by þ wordes
that we haue spoken howe these thre dyuers places
signyfy the thre dyuers kyndes of people in thre dyuers ty
mes. Firste the mounte Synay signyfenge the Jewes
Syon cristen people / and Iherusalem whiche represen
teth the people here after to be gloryfied in heuen. The
thre dyuers tymes ye haue also. Firste in the tyme of Je
wes whiche is done and paste / was grete fere and dyde
of the greuous punysshement of god. In the tyme of cri
sten people whiche is nowe / is grete hope and trust of for

gruenes for the excellent treasure of great and many of
god. But in the tyme of those that shall be blessed eternally
lastyngly whiche is yet to come shall be the surety of the
rewarde by confirmation of eternall & incessant Joye
let vs therefore make our prayres vnto our blessed lord
god to the intent we maye vnderstande by these thinges
that we haue spoken/the other parte of this psalme to co
me. ¶ The more that any prayer is grounde in chary
te/the sooner it shall be heard of hym/whose commaunde
ment is all charyte. In the first parte of this psalme eue
ry man prayed for hymselfe. After that now in this se
conde parte we be taught euery man to pray for his ney
ghboure and for the hole Chyrche of crysten people. Al
myghty god knoweth to whome no thinge may be hyd
How grete nede we haue to praye whiche necessitye pers
uenteure our lord sheweth whan he slombred or slepte in
the shyppe. Marke sheweth in a gospel a grete storme or
tempest of wynde was vpon the see in þ tyme whan our
sauour Jesus was saytyng vpon it & the shyppe wher
in our lord slepte was almoste drowned with the flodes
& troublous waues. But & we take hede & call to mynde
how many vyces reygne now adayes in crysten chyrche
as well in the clergy as in the comyn people. How many
also be vnyke in there lyuynge vnto such as were in ty
mes past/perchaunce we shall thynke that almyghty god
slombreth not onely but also that he hath slepte soundly
a grete season. None ordre/none integryte is now kept
it semeth almyghty god to be in maver i a deed slepe/suf
frynge these grete enormytes so longe. Now we muste
do as the disciples dyd than in the shyppe / they awaked
Jesus their maister from slepe with crynges and grete
noyses / they made / sayenge. Magister nrad te ptime

O perimus. **S**ayd it is thy will/ longeth it vnto the
to se vs perillbe. In lyke maner let vs crye vp almygh
ty god by our prayers/ & mekely aske his helpe/ our sau
our whiche redeemed vs with so grete a pryce maye not
thynke that it longeth to hym to se vs perillbe/ neyther
to suffre þe shyppe of his chyrche to be so shaken with ma
ny grete & ragyous flodes. He herde þe peticyons of them
whiche than were not redeemed by his passyon. For at
their callinge & desyre/cryunge vp he threted þe see & the
wynde/ wherwith anone þe tēpest sealed & þe see was myt
de & calme. Let vs also call vnto hym truly he is not fer
re fro vs/ these be his wordes. *Ece ego vobiscū sum* of
bus dieb? *vlos ad cōsumationē seculi*. Beholde I am
with you at all tymes cōtynually vnto þe worldes ende.
Therefore go we vnto hym with full hope & trust to ob
teyne our peticyon/ let vs call vpon hym by our prayers
sayenge. *Tu erurgens dñe miserere* isyon. As we
myght saye Blyssyd lord thou in maner forgetest thou
doost dysmyle/perauēture thou slepest now/ yet for all
that we trust verily þe as soone as thou shalt crye vp thy
will shal be to exerceyse & shewe mercy vpon all the chyr
che of cristen people. Beholde with how many ragyous
flodes this shyppe thy chyrche myltaunt is tolled to &
fro. Our relygyō of cristen sayth is gretly dymynyshed/
we be very fewe/ & wher as somtyme we were spredde al
moost thorough the worlde/ now we be thurst downe in
to a very streyght augyll or corner. Our enemyes holde
awaye from vs alye and aspyke/ twayne the gretes partes
of the worlde. Also they holde from vs a grete porcyō of
this parte called. Europe whiche we now inhabyte/ so
that scante the fyrte parte of that we had in possesyon be
fore is left vnto vs. Besyde this our enemyes dayly lay

swarte to haue this byll petyon. The lord god lord
without thou helpe þ name of crysten men shall utterly
be destroyed and fordone. But trath it is we haue receiued
more greuous punishment for our synnes than
euer byde Sodome and Gomorrah somtyme two grete
cities whiche were destroyed when thou shewed venge
aunce vpon theym for their greuous offences. Not with
standinge blessyd lord exhybyte that mercy vpon vs /
whiche thy wyll was to haue shewed vpon the same cy
tees at the instance & prayer of the holy father Abraham
All be it good lord it is not vnknewen to vs þ all we be
synners yet we doubte not we are in a surete that many
good & ryght wyse persones be in thy chyrche mylitarie
here. Thou made answer vnto þ prophete Helye what
tyme he thought no more leste of the prophetes whiche
worshipped the but hymselfe onely þ thou haddest yet
viii. thousande whiche neuer byde sacrifice nor bowed
downe their knees vnto Baal. A good lord yf there be
viii. thousande good crysten people haue mercy vpon all
the other multitude namely for þ loue of them for thou
promysed Abraham to shewe mercy vnto those. v. grete
cities yf he coude fynde. i. ryght wyse persones in them.
Also yf there wanted. v. of that nombere. And ferder yf
he coude fynde but. xl. thou wolde for their sakes spare
all the residue. Truly þ charyte of Abraham was grete
whiche for all these wold not leue and go from his cause
in to an other mater but rather came more nygh by ly
tell & lytell euer mekely callynge vpo þ to shewe mercy
defensynge from þ nombere of. xl. to. cxx. from. cxx. to. cxx
from. cxx. to. x. So yf he coude fynde. x. good & ryght wy
se persones his petyon was thou shold not destroye these
cities for þ loue of them. And thou blessyd lord mercy

fully graunted his askyng. Thy mercy is and at all ty-
mes hath ben so grete & bountefull to wretched synners.
Thou doost not aske .x. ryght wyse perloncs and no lesse
in nombze/for why/one ryght wyse man shal be herde of
the sojan innumerable multytude of people / wytnesse
thyselke by the prophete Ezechiel sayenge. Et quesunt
vtrum de eis qui interponeret sepein & staret oppositus
contra me pro terra ne dissiparem eam / & non inueni. I
made inquisicyon / I sought one man amonges them
all whiche in maner sholde make an hedge / is to saye
sholde be a defence / & stonde ryght ayenst me to make in-
terpellacyon for herth / to thentet. I sholde not destroye
it / & I coude fynde none suche. O synguler & grete mercy
of god to all synners / one ryght wyse perlonc amoge all
the people shal be graciously herde for all the other mul-
tytude besyde. Is there not good lord one ryght wyse per-
lonc in all thy chyrche / elles god forbode / namely syth it
was promysed vnto saynt Peter. Non deficiet fides
tua petre. Peter thy sayth shal neuer fayle / it shal neuer
be at an ende / therfore yf many be ryght wyse good lord
be mercyfull and excercyse thy mercy on vs for their sa-
kes. Our owne cause is now purposed & shewed vnto the
we speke for our selfe / all though we be but ashes & erth
also wapped in many geruous synnes yet blessed lord
houchelaue gyue vs leue to speke vnto thy hyghnesse in
this mater. If there be many ryght wyse people in thy
chyrche myltytunt / here vs wretched synners for the
loue of theym / be mercyfull vnto Syon / that is to saye
to all thy chyrche. If in thy chyrche be but a fewe ryght
wyse perloncs / so moche the more is our wretchedness
the more nede we haue of thy mercy. Therfore mercy-
full lord excercyse thy mercy / shewe it in dede vpon the

dynghe. **Q**uia tempus est miserandi eius. For the good
treasures of ryghtwys people / tyme is to shewe mer-
cy upon it call to remembrance thy manyfolde and ge-
te mercyfull dedes whiche be everlastyng / tyme as thou
thyselfe was at all tymes redy to execute mercy / truly
as Salomon sayd. **O**mnis tempus habent. Every
thyng hath a tyme / and thou good lord arte wondre to
shewe mercy in tyme convenient. This is thy sayenge.
In tempore accepto exaudi me. I gaue audience vnto
to thy petycon in an acceptable tyme. The tyme of the
olde lawe / tyme of cruelte / rigour and vengeance hath
ben in tyme past. For saynt Doule wyrteth. **I**rritum
quis faciens legem moysi sine ulla miseratione duobus
aut tribus testibus moritur. In the tyme of Moyses
who forner brake his lawe two or thre beryng wytnes
of that transgression / shoulde suffre deth without mercy /
loo in that tyme no mercy was shewed. The adulterye
the wyllfull manqueller or any other transgressor of
Moyses lawe / yf two or thre bare wytnes in the same
was not spared nor pardoned / but without mercy shoul-
de suffre deth / now withondyng the tyme is now cha-
nged. Now is the fulnes of tyme wherein the gates of he-
nen be made open / and the treasure of grace and mercy
as a fountayne euer spyrngyng is shewed forth plente-
uously upon every kynde of people / of the whiche tyme
saynt Doule speketh sayng. **E**cce nunc tempus accepta-
bile ecce nunc dies salutis. Beholde / take hede nowe is
the acceptable tyme / nowe be the dayes of soules helthe.
Nowe in the tyme of þ new lawe forgiveness was gra-
ted mercyfully of our sauour criste / to the thefe a man-
queller in þ laste houre of his deth / also to the woman ta-
ken in adulterye with many other / wherfore yf thy mes

er ought to be shewed at any season it must specially be
shewed now in this tyme of mercy. Whan crueltie
was haboudant if at any season thou coudest not of thy
benygnyte but nedes muste exercise thy mercy / moche
more it is to be done now whan grace is haboudant & so
plenteuous. *Quia venit tempus*. For the tyme of grace
& mercy is comen and redy at hande. ¶ Yet an other rea-
son good lord with thy lyceance / whiche sholde somwhat
stere thy goodnes vnto mercy. Of a trouthe amonges vs
cristen people some be so lyght & frayle of themselfe that
anone with euerie blaste of temptacyon they be ouer-
throwen / they wyll not in any condicion resyste & with-
stande syne / but folowe þe caburke pleasures of this world
the fylthynges of the fleshe. Somtyme they do after &
folowe the flatteryng perswasions and impulsions of
the deuyl / & be ryght glad so to do / whome the prophete
compareth to dust / & not without a cause / *ayenge*. *Ad puluis quem picit ventus a facie terre*. Suche lyght
& euyl dysposed people of the worlde be in comparyson
lyke dust & is soone blowne away fro the grounde with
euerie blast of wynde. Some also be of an other disposi-
tion / which all though they be many tymes overthrowen
by the sodayne blaste of temptacion / not withstandinge
they ryle agayne shortly washyng themselves with the
waters of wepyng teares / & by bytter copuncions of pe-
nauce makynge them sturget & tough / lyke as dust whan
it is tempered & made moyst with water wareth tough
in maner as earth or clay / so that thā it can not lightly be
blowne away with a blaste of wynde. All be it suche per-
sones be not very sturget of themself / neyther longe may
withstande temptacions without the helpe of more stur-
get than they be. Certaynly a wall made of earth onely

without stones is but a small & feeble defence / therefore
they that by penance haue conuertyd themselves shall
be thorowly wonne & overthrowen / if stones be burnt away /
that is to saye if they get in þe fawth more constant in good
workes / errect and set vpon a sure foundation of stone be
not present. Suche manner stronge and constant people
booth bolster / & holde vp bothe themselves & other in cry-
stes chyrche / they be lyke vnto pylers. were not the glo-
ryous martyrs of this manner whiche shedde theyr blood
for our sauynge Ihesu crystes sake / also the holy confes-
sours & prechers of cristes faith. Holy virgyns whiche
kepte themselves chaste and undefyled for þe loue of crist.
These lyke harde stones myght neuer be greued & blow-
nen downe by any crafte of the deuyl or by any sodayne
blaste of temptacyon myght be moued from theyr con-
stauncy. But good lord these stones pleased thyn aungel
les whiche mynyste and do seruyce vnto the so moche
that now they assume & taken vp in to the buyldyn-
ge of the hygh cyte of Iherusalem. And we that are the
remenaunt beyng without strength or myght / and left
behynde / are very feble and weyke / lyght overthrowen
with every blaste of temptacyon. for this cause blessyd
lord / now is the tyme to execute thy mercy in dede vpon
thy chyrche / lythe the pylers wherby it was susteyned &
holde[n] vp be take awaye. **Q**uoniam placuerunt seruis
tuis lapides eius. If these stones be withdrayuen / what
remayneth but softe erthe / whiche with every blaste of
wynde is soone blowen awaye / if it be ones dyed. Tru-
ly this erthe / these bytell bodes of oures myll soone be
dyed by froine boyng good workes / withoute thou be
merryfull good lord / and soone make them moyste with
the dew of thy grace. And if that it be thy pleasure so to

do than shall the solitaynes of wepyng terres gulle out
and the cith/that is to saye we wretched synners shall be
made stronge more & more by cōpunction/a wepyng for
our synnes/not apte to be blowen downe with every bla
ste of temptacyon/ whiche shall be grete Joye to thy ser
uauntes/thyn aungelles/that also are very Joyfull and
glade of one true penytent persone. Criste our sayour
sayde. *Gaudium est coram angelis dei sup vno peccato
re penitencia agente.* It is grete Joye to all the aunge
les of god of one synner that hath forsaken his wyched
lyfe/and with a good wyll dothe penaunce for the same.
If we ones be made moyste and tough on this wyse no
thyng shall than be waytyng but the hete of thy chary
te/wherby we may be decocte and made harde as stones
that is to saye more stronge & stedfast in fayth and good
werkes. Suche as shall preche thy go'spell thourghe all
the worlde muste be very stronge and constanūt whiche
thyng is yet to come/ as many of oure holy Doctours
dothe bere wytnesse. For our lord thy sone Ihesu crist
sayde. *Predicabitur hoc euangelium regni in vniuerso
orbe in testimonium omnibus gentibus.* The go'spell
of the heuēly kyngdome/ the orde and lawe of Cristes
fayth shall be preched and taught thourgh all the worlde/
in wytnesse to all people / and that done the worlde shall
be at an ende. Loo the wordes of our sayour. The worl
de shal not be at an ende tyl his lawe be taught ouer all.
And as saint Augustyne wytnedeth it is not yett per
fumed thourgh all asyke/ nor vnto this daye it is not ful
fylled thourghe all the grekes londe/ as Origene bereth
wytnesse. Wherfore saynt Augustyne vpon a season wy
tyng to a certayne man named Esichius shewed that
prechyng of cristes go'spell thourgh the worlde/also that

all people shall be turned to the faith of crist and cristes
chirche shall be dylated & encreased throught the worlde
is yet to come/whiche saynt Thomas confermeth in the
firste question of the first parte of his some. But blessyd
lorde whome wylte thou depute & set to do this grete my
nistry to preche thy lawes thozugh all the worlde with
out thou exerceyse mercy shortly. for they that somtyme
were able to perfourme the thyng in dede/be now taken
awaye(as we sayd)in to the heuenly Iherusalem byrau
le they were so pleasaunt in the syght of thyn aungelles.
Also they semed & were very apte in dede vnto þe super
ne & celestiaall Iherusalem. Blessyd lorde we knowe well
thy power is thou maye whan it shall please the create &
make newe stones of the erth lefte behynde/ thou maye
make of vs now beyng a lyue as stronge & bolde to the
we thy sayth & comaūdemētes as euer were before in ty
me past. This erth is acceptable to thyn aūgelles. But
for a trouth it shal be moze gracious & acceptable if thou
wyl put to & augment it with thy grace / therfoze now
shewe thy mercy vpon thy chirche implitaūt here in erth
for blessyd lorde thy seruauntes/ that is to say thyn aūn
gelles shall be mercifull to it they shall for þe loue of our
nature pray to thy byghnes for the hole congregation of
all cristen people. *Et tunc ei⁹ miserabunt.* Founde thou
not many stones/ that is to saye moche constaunt people
whā thou began to edyfy thy chirche were not they whā
e thou dyd set in the foundacion softe & slyper erth: yea
truly vnto the tyme thou made them harde as stones by
the vertue & strength of thy byennynge charite Peter the
heed of all other at þe serynge of one handmayde or wo
man seruaunt / dyd he not gyue place & denyed thy lone
Ihesu criste his mayster/ was not also contencyon & des

bate amonge other of the apostles whiche of them sholde
be cheefe & haue the soueraynte amōge them. Further all
they fled for feare whan theyr mayster crist was taken &
brought to Iugement. Lo how grete pusyllanymye co
wardnes & vnstedfastnes was in them. But as soone as
the hete of thy charite descended vpon them in the spyn
lytude of fyre they were than made so constant & sure in
theyr myndes that frome þe tyme forwarde by no drede
thetynge / nor psecucion they feared to the wethyn embal
sade & comaūdement pronounsynge & expellynge thy
gospell to kyngs / prynces & other wyse men of this worlde
whome also they ouerrame by the vertue of thy worde &
turned innumerable to þe faith & knowleginge of thy most
holy name. So good lord do now in lyke maner agay
ne with thy churche mylityant / chaunge & make the losse
& synner erth i to harde stones / set in thy churche stronge
& myghty pylles þe maye suffre & endure grete labours /
watchynge / pouerte / thurst / hunger / colde / & hete whiche
also shal not feare the thretynge of prynces psecucion /
neither dethe / but alway perswade & thynke with them
self to suffre with a good wyll sleanders / shame / & all kyn
des of tumentes for the gloze & laude of thy holy name
by this maner good lord the trowth of thy gospell shal be
preched throughe out all the worlde. Et tunc dunt gētes
nōmē tuū dñe et oēs reges terre gloriā tuā. Wherby not
onely the bulgare and comyn people shal feare thy name /
but also all kynges & prynces of this worlde shal drede
thy magnyfyence and gloze. All feare of god / also the
contempte of god cometh & is grounded of the clergie / for
if the clergie be well & rightfully ordeyned grynge good
example to other of vertuous luyng / without doubte
the people by that shal haue the more feare of almyghty

god. That contrarye wyll if the clergye shoulde be solemne
in maner as they shoulde gyue noo compts of theyr lyf
past and done be fore / wyll not the laye people be the sa
me / it is to be thought they wyll. And what foloweth
truely thanne they shal sette lytell or nought by almygh
ty god. Therfore by vs of the clergye dependeth bothe
the fere of god / and also the contempte of god. For of a
trouth if euery persone of the clergye / frome the hychest
degree vnto the lowest were able and worthy to occupye
theyr rooms and places euery man accordyng to his de
gree / and euery one of theym wolde execute all that per
teyneth to his offyce quykely without saynyng or par
cyaite and with ardent fapth than the moost harde hats
ted creature / that myghte be founde amonge all people
coude not but loue and dzebe our lord god / also by theyr
good and vertuous lyuynge / they shold in maner be com
pelled to the seruyce of hym. O blessyd and happy be tho
se persones that at any season shal se this thyng in de
de / that is to saye / whiche shall beholde thy churche mylly
taunt ones sette in a right ordre thourughe euery degree.
O mooste mercyfull and blessyd lord make ones an ende
a fynyshe the buyldynge of thy churche that thou began
nest a longe tyme past / that now a grete whyle hath suf
fered moche wronge Excercyse thy mercy vpon the grou
de. weake of it vpon our fraglyte / that accordyng to the
wordes of saynt Poule. *Superedificati sup fundamē
tum apostolorum & prophetarum: ipso summo angulari la
pide xpo iesu in quo omnis edificatio crescit in templū sū
ctū in dño.* We may be superedificate vpon crist the ve
ry foundation of the apostles & prophet. Joyned vnto hym
the moost hyghe corner stone / in whome and by whome
began & encreaseth eury edyfication and congregacion

of cristen people in our lord. Than without doubte all
people shall see the excellence of thy holy name. All kyn
ges & prynces shall glorifye & worship the with all theyr
true & holy seruyce. 3 thousande paynyms/sarfyms/and
Jewes shall be turned vnto the/ lyke as whan the first
foundacion was set of thy chyrche soumyne. 111. thousan
de now. b. 99. now more now lesse/ were thā couerted vn
to the fayth. If it were than so profytable whan the first
buyldynge was begon/ how profytable can be thought
shall it be whan all is perfytelv synysshed & perfourmed
Quē edificauit dñs syon. That is to say/ our lord hath
perfourmed synysshed & set a due ordre in all his chyrche/
whose glozy & worship stondeth not in sylke ropes of dy
uers colours craftely bryouged/ neyther in plate of golde
or syluer/ nor in any other werke or ornaiment be it neuer
so rychely garnysshed with pzealous stones. These etche
Jewelles in tholde temple were necessary to be had and
vled for thapparayle of the bisshop & other prestes myny
strynge the olde lawe. But syth it is so all theyr doyng
was but onely a shadowe & fygure of thynges to come/
therefore now we maye not seke þ outwarde glozy & wor
shyp of the body/ but onely the inwarde honour & profy
te of the soule. The thyng þ was sygnefyed i tholde lawe
by golde is clenness of cōscyence. And by pzealous stones
vertues of the soule. As saynt Poule wytnelseth saynge
Gloria nra hec est testimoniu sciencie nre. Our Joye
is the testymony of a clene cōscyence/ whiche Joye with
out fayle shone more bryghte in the poore apostles/ than
both now our clothes of sylke & golden cuppes Truly it
was a more glorious syght to se saynt poule whiche ga
te his lpyng by his owne grete labour in hunger thur
st/ watchyng/ in colde goyng holwarde and beryng

aboute the gospell & lawe of criste both upon the sea & on
the lande than to beholde now that they shoppes & bys
shoppes & their appatyle be it neuer so ryche. In þe tyme
were no chalyses of gold but than was many golden pre
stes/moche be many chalyses of golde/& almost no golden
prestes truly neyther gold/precious stones/noz gloriouse
bodely garnementes be not the cause/ wherfore kynges and
prynces of the world sholde drede god & his chirche/ for
doubtles they haue ferre more worldly rychesse than we
haue/ but holy doctryne good lyfe & example of honest co
uersation be þe occasyons wherby good & holy men/ also
wycked & cruell people are moued to loue & fere almygh
ty god. Cruell Attila fered Leo the pope/ wycked Totila
dred saynt Benedicte þe monk/ & Theodosius temperous
fered saynt Ambrose/ & why? truly bycause they herde
theyr doctryne/ & sawe their lyues so good & honeste. O
blessyd lord how gloriouse & beautifull shold thy chirche
be if it were garnysshed & made fayre with suche vertuo
us creatures/ for than shold all people fere thyn holy na
me/ & all kyngs & prynces shold drede thyn excellent glo
ry/ if thou wolde edifye & ozmate thy chirche on this man
ner. *Uidebis i gloria sua.* Than shall it be sene in a shyn
nyng garnemet of dyuyn grace/ gylte with þe golden wyf
dome of holy scripture/ & garnysshed rounde aboute with
all maner precious stones for þe dyuersyte of vertues/ wher
the glorie shall blynde þe worldly syght of kyngs/ it shall
turne þe hert of prynces from voluptuous delectacions/ &
perle thorough vnto þe myndes of all people moche more
than all þe ryches of this world. The holy apostles we
re gloriouse not by golde or syluer/ sylke & precious stones/ but
only by theyr vertues/ saynt Peter sayd. *Facis et
argens non est michi.* I haue neyther gold nor syluer

with fydynge in the name of criste he made a lame man
to go/also ryled from deth to lyfe a dede woman. Dou-
le i lyke maner whiche had no worldly rychesse but gate
his lyuynge with his owne soze labour / made hole one
that was borne lame in to this worlde/and deliuered an
other which was bered with a wycked spirite by callynge
vpon þe same name Ihu. Saint Iohn þe electe virgyn of
god by his prayer turned braunches of trees in to golde/
he dranke benyng & poyson without hurte/ & restored ma-
ny deed folkes to lyfe agayne. Saynt Bartylmeu in þe
presence of kynge Dolemus by his prayer to god caus-
ed an horryble & ferefull deuyll to go out from an ydoll
The holy apostles were endued with these & many mo-
re meruaylous actes whiche almyghty god wrought in
them by theyr prayers. Our blessyd lord gaue not hede
to the goodly apparayle of theyr bodyes/ for they hadde
none luche/ but he regarded only þe clenynes & sayntnes
of the soule/ that is to saye he dyd beholde theyr stedfast-
nes & grounded sayth/ both hope & charite was in them / they
were shynynge in sayth stedfast in hope/ & brennyng in
charyte/ who so euer had so grete sayth/ all thynges shold
be possyble for hy to do. For our sauoure criste sayde.
Si fidem habueritis sicut granu sinapis discretis mo-
do trāsī hinc et transibit/ et nichil impossibile erit vobis.
If your sayth were lyke vnto a mustarde seede corne/ whi-
che is lytell in quantite betokenynge mekenes/ it is also
bytyng & sharpe in the mouth / sygnifyenge feruente
charyte / ye myght saye vnto a mountayne remoue & go
from hens/ and anon at your comaundement it sholde
so do nothyng sholde be to you impossible. Good lord
of whome had the apostles so grete faith but onely of the
They sayde. Domine adauge nobis fidem. Lord en-

crease our fayth. For as moche as thou art the same god
and a lyke plentifull & merry assured thou wert / now let
me mercy upon thy church a frellhe / for it is tyme for to
do / yth our sayth begunen to fayle & waite scant. Wha
be petyte the buyldynge of it. Graunte that it may shyn
me in gloyre. Augment and encrease the fayth of thy chur
che / whereby it may be graciously herbe of the / and werke
meruaylles / to the entent that all people shoulde fere thy
blessyd and holy name / and kynges of the erth byrde thy
gloyre. So that in conclusyon all the worlde may loue
the / worshyppe the / and fere the. Sayenge. **Q**uibus
edificauit tyon que nunc uidetur in gloria sua / respexit in
orationem humilium et non spreuit precem eorum. Our lord
hath edyfyed and buylded his church strongly vpon a
sure foundation whiche now is sente in welth and gloyre
endued with many noble doctes / he hath also looked vpon
the prayer of meke people and graunted theyr petytion
Now foloweth the seconde parte wherein we be taught
to moue & goodnes of god vnto mercy / by the euertlastynge
reembraunce of his benefytes. Of a trowth a grette
parte of recompence for a good turne done to any pers
one is not to forgete it / but rather haue it cōtynually in
reembraunce. One of the grettest unkyndnesses that
may be is this / if we forgete and put out of mynde kynd
nes and benefyciall gentylnes shewed vnto vs / no thyng
may sener remoue and put away noble and lyberall
myndes from vs. And contrary wyse he that wyll reme
ber a good turne of benefyte is worthy to haue gentyl
nes and lyberalite shewed to hym. And what shall we
doe / what recompence shall we make for the grette benes
fyte given to vs / that is saye / for this mercy full crea
tion and buyldynge of cristes church to the entent it may

enter be hadde in memory / not onely of vs but also of all
that shall come after vs / we shall wyte this benefyte / &
so leue it in perpetuall memory . This is the mooste sure
waye of all other to cause a thyng longe to be had in re-
membrance & they whiche shall come after vs may knowe
the very trowth of the grete goodnes & mercy of god shew-
ed in our dayes. For Moyses left in holy scripture ma-
ny meruaylous and wonderfull thynges the whiche al-
myghty god wrought in hym for þe erudycyon of the Je-
wes. And if he had not so done perauenture we shold now
not haue had knowe of them . Also the holy euangelistes
left behynde the gospelles wyten by them of cristes my-
racles shewed here in the erth / euer worthy to be had in
mynde whiche perchaunce we shold not haue knowen if
theyr wytynges had not ben. Therfore sythe our lord
god most benefyciall hath gyuen to mankynde so many
grete benefytes / both in tholde lawe the tyme of Moyses
& in the newe lawe þe tyme of criste our sauour / after
that redeemed man with the moost pzyerous blode of his
only begoten sone / founded & endued the chyrche of crist
with so hollome doctryne / & stablyshed the same by shew-
ynge of so many grete myracles / also by the deth of ma-
ny holy saint / ferther / syth he is aboute to byng our sou-
les to hym by so many dyuers meanes / not withstondyn-
ge we sylppe downe from his handes ouerthrowen & op-
pressed by the grete weyght of oure synnes in to the soule
claye & sylthynes of worldy concupyscences / if he nowe
wyl vouchesaue after so many unkyndnes shewed on
our partye to execute his mercy agayne vpon vs / were
not these grete benefytes worthy neuer to be forgotten.
Sholde they not be comended & leste in perpetuall wy-
tynges to the laude of the grete mercy of god. Therfore.

Scribentur hoc in generatibz altera et populus & con-
tinuè laudabit dñm. Let them be wyrtten euer to be had
in mynde of other generations that all cossen people to
come here after may by those many folde benefeytes gy-
uen unto vs laude and prayse almyghty. An euyl tree
may bypunge forth no good fruyt/ than thus/ the people
whiche is ones euyl disposed and drowned in the maly-
ce of synne/ howe maye be thought that the posterite of
theym shall be good/ without almyghty god make it of
nought. Our blessyd lord is of power to reyle vp and ma-
ke of stones as good people as he wolde haue. Mynyng
now be trapped in so many greuous synnes/ the people
whiche here after shall come of vs cannot be good & wel
ordred/ without þ almyghty god make them of nought/
and after whā that people shall knowe by scripture both
our fylthynges and their owne cleannes/ also our wretched-
nes and theyr felicitye. How moche shall they be bound
be to god and how grete laude shal they gyue vnto hym
for a trowth no man can knowe the valure sufficiently
of a grete gyfte or benefeyte/ whiche knoweth not howe
grete hurte other haue suffered for lacke of it / & also what
domage his selfe sholde endure if he wanted the same.
Populus qui creabitur laudabit dñm. Therfore all cri-
sten people here after to come rydyng & vnderstandyng
ge the grete benefeytes gyuen by almyghty god in our
dayes shall laude and prayse hym in their tyme/ and not
causeles. But wherfore shall they prayse our merryfull
lorde. **Q**uia prosperit de excelso sancto suo. Surely by
cause he looked downe merryfully vpon vs frome heuen/
why soeuer not god se all that we do/ is not euer thyng
ge naked and open to his syght/ what needeth than to say
he looked downe from his hygh holy place/ perennitert

because prosperitie is to lene aftere / truly the more grei-
uouly þe synners haue offended & trespassed agens almy-
ghty god / the sarder they be gone awaye from hym. for
this cause. 87th after the grete innumerabl benefytes
gyuen of oure mercyfull lord / where also in maner he
myght haue done noo more for vs / yet we fall contynual-
ly in to euery synne & wretchednes / truly this our grete
vnyndnes hath chased vs so ferre away from hym that
meruayle it is he wyll vouchesaue to loken so ferre downe
to our ingratitude done vnto his gentylnes / whiche al-
so brought the people of Israhell out of egypt so meruay-
lously with so many straunge tokens and wonders caus-
ed them to passe a fote thorough the reed see dyye shodde /
whiche sente downe from heuen aungelles fode / & other
wyde foule / curle wes / or quayles / caused water to flowe
out of the harde stone for theyr relese / gaue them victory
of all theyr enemyes / made the fode of Jordane to leue
his naturall course & turne back warde / dyuyded & pas-
sed the londe of behest accordynge to the nombze of the
tribus & kynredes of Israhell soo many as were ordey-
ned to haue posselion / and so oftentymes had merry on
them after they comytted ydolatre / whiche also called
vs vnto grace / where naturallly we came of the gentyles
& grafted vs in the very olyue tree of fayth / sufferinge the
naturall bowes of it to be cut away / the olyue tree sygne-
fyeth the people of Jewes. Last he spared not his owne
sone but gaue hym in redemption for vs all / not withsto-
dynge we vnynde & moche vnynde without mesure ta-
ke no hede thynke not howe moche charite of god is shew-
ed to vs / but forgete & in maner despyle to folowe & do
after our mercyfull lord for his grete merytes vpon syn-
ners. I tough & feely her / o her / more hard than a yron

as other shoulde. O grete benygnytie whiche he shoulde
be so farr away from god! It is merciful & in manner
about all mercynyles to knowe hym like so farr downe
in to so grete extremyte of ingratytude/therfore let these
mercynylous benefytes of god be wyrtyn for a cōtynual
remembraunce of all cristen people to come after vs. **Q**uia
piperit de excelsis scđs suo. Who looked downe so farr & tru-
ly our lord god whiche made all thyng of nougth & is al-
myghty he may do what hym lyfte. from what place lo-
ked he downe/veryly fro his owne hygh & holy palays.
And whether/into a lowe & straunge place not halowed
heuen is of a grete hyght/namely heuen of all heuens is
so hygh that none aduersarye of god may attayne or co-
me theder/it is so holy that no spotte of synne may be in it
And laste it is so moche impropered vnto almyghty god
that none of his enemyes may there haue any pte with
hym. And this erth whiche we wretched synners do en-
habyte it not sette vp on hyghe/but downe in a lowe pla-
ce full of synnes & wyckednes in euery parte of it/wher
in also deuylles haue domynacion/ whome saynt Poule
calleth prynces/potestates/and rulers of the worlde and
of synfull soules. It pleased almyghty god to loke a-
ftere downe from that hyghe place in to this erth so lowe
a place. frome so holy a place in to this worlde a place
boyde of all holynes. He looked downe also from the pla-
ce wherein none of al his aduersaries shalbe parte takers
with hym in to this so straunge a place / wher as his
aduersaries haue domynacion/ wher also so many gre-
te unkyndnes be exercysed agaynst hym. **D**ominus
de celo in terram asperit. Oure blessed lord hath
looked downe a-ftere with his eye of mercy from the hygh
est heuen in to the erthe. ¶ But to what purpose/ what

might by be he so/ when he doth to haue any pleasure
worldly or elles to here the voyce of good and righte
se people whiche lauded and prayed hym. fayne verily
But onely to here the cryenges/ wepynges and waylyn
ges of wretched & vnkynde people. Also to here the way
lynges of those that knewe not themselves when they wea
re set in honour & prosperyte/ neyther gaue laude & pray
se vnto our lord god as they ought to haue done of very
duty / but utterly put out of theyr mynde and forgate
his many folde grete benefeytes / neyther gaue thankes
for theym / but rather fell downe in to all the fylthynges
and ensayable pleasures of the fleshe/ vnto the grete dis
worshyp and shame of almyghty god so moche as lay in
them/ what folowed/ almyghty god suffered those people
to fall in to the power of theyr enemyes/ & they anone to
ke them prysoners/ & so taken bounde faste and mysera
bly stretched them in bondes ropes & fetters of synne/ in
the whiche mysery many of our fore fathers perished/ &
were dampned eternally. But when þ posterite of them
saue theyr destructions & myseryes callynge to mynde
the goodnes of god & theyr owne vnkynndnes/ they were
moche penytent for theyr offences & myslyuynge/ where
with our moste mercifull lord beynagmoued of his good
nes to exercise mercy/ looked downe from his holy place
heuen of all heuens in to the erth. **U**t audiret gemitus
cōpeditorum et solueret filios interemptorum. By cause
he wolde here the waylynges of prysoners fettered & bounde
with the bondes of synne/ and vnkynnde or set at lyber
te the penytent chyldren / whose fore fathers were damp
ned/ we shall wyte this goodnes of god / and put it in a
perpetuall memoire to thentent all that here after be to
come may they be the one to other helpe mercyfully and

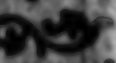
layde hath dwelt with vs / in þe which one thing he shall
exhorte & shewe us grete merrye to vs that it is not possi-
ble for any tonge to tell or to be exprested in wordes / not
withstandyng god that is so ryche & plenteuous in mer-
cy shall thynke it but a lytell / wherfore he shall adde & in-
crease more. This blessyd lord shall not onely deliuer
vs from our wretchednes / but also of his mercy full lybe-
ralyte he shall let vs in grete honoures. I can not shewe
how a persone beyng in thys aldomes myght haue more
honoure than to haue his pleasure & be honoured in the
same place where his capitall aduersaries coueyted mo-
ste to be honoured. The deuylles studyed to gete honour
in two places thesely / in heuen and erth. In the erth the
hebretes had suffycient experyence / from whome they
toke away the honour & worshyp of god almygh-
ty / enforcyng them to comytte ydolatry. And now they
assayle vs with thousandes of gyles and fraudes / cha-
lengyng the domynyon and power of this world to them-
selve. In heuen also from whens they were expelled for
pride / they toke vpon them and were aboute to vsurpe
the honour of god to themselfe / so / lucyfer the chiefe cap-
tayne and ryngleder of them (to whom many other con-
sented) sayde. *Ascendā & ero similis altissimo.* I shall
ascende and be lyke to god. But nowe to oure purpose.
Our blessyd lord and mayster shall make vs honoura-
ble in bothe places. firste here in erth in his churche my
lytaunt he shall gyue vs power to preche and shewe the
vertue of his moost glorious name to all people bypue-
sally / whiche shall be a very worshypfull offyce. for by
that saynt poule was called the chosen vessel of almygh-
ty god to bere aboute that honourable name / and boldly
shewe it not onely to the bulgare and romyn people / but

also to kynges and prynces of the erthe. Also no thyng
may be more greuous vnto our enemyes thanne it. for
they contynually blasphemie that inmost holy name. for
this grete honour it foloweth. **U**t annunciet in syon no
men this. Our lord shall set the mynysters of his chirche
implytaunt in honour that they may shewe vniuersally
his holy name to all people. In heuen also frome whens
Lucyfer & all his cōpany were delecte & caste out/ we shall
laude the name of god without ende/ and there shewe to
his honour his many folde debes of mercy/ grynnyng tha
kes vnto hym that we haue scaped by his benefytes/ fr
smates and daungers of all our capitall enemyes/ we shall
be exalted in to that heuenly Iherusalem/ frome whens
they were throwen downe accordynge vnto scripture.
Deposuit potentes de sede et exaltauit humiles. **A**l
myghty god deposed and put downe frome heuen prou
de Lucyfer with all his company/ and exalted meke peo
ple in to that glorious place. **M**oreouer/ what so euer we
doo here in this Chirche implytaunt by prayer/ laude/ & o
ny suffrage to god/ the same is borne vp by his angel
les in to the heuenly Iherusalem. for the whiche it folo
weth. **E**t laudem eius in iherusalem. The angelles
shall bere vp all oure suffrages doone to the laude of al
myghty god in this Chirche implytaunte/ vnto the cele
styall Iherusalem. **W**hanne oure lord hath deliue
red vs by this maner frome the bondes/ setters/ and all
bondage of oure enemyes/ and made vs able in vertues
for to preche and shewe his blessyd name vnto all his peo
ple/ than doubtles not onely the comyn people/ but also
kynges and prynces shall come togyder in one/ to serue
and laude almyghty god. **T**han blessyd lord shall the
people fere thy name/ and all kynges shall bryde thy glo

eye and maye/pretect that is to saye/when our lord of
his goodnes shall change and tourne the soft and syn-
per dulle synners into tough
tribe by wepyng and true penoune for theyr synnes/
and after that make them harde as stones by byennynge
charyte / apte and able for to suffre grete labours in the
wyng boldly thy glozyous name thoughe oute all the
worlde / spredynge and sowynge ouer all the doctryne of
thy gospelles gyuynge also example of good and honest
conuersacion to the ende that all the people in this worlde
be made be gadered into one flocke / and the Chirche to
be knytte togyder in one saythe hope and charyte / wher
fore this is added. *In conueniendis populis in unum
et reges ut seruiant domino.* If it wolde please our lord
be god to shewe this grete goodnes and mercy / in oure
dayes the memoryall of his soo doynge oughte of very
right to be lefte in perpetuall wytyng neuer to be for-
gotten of all our posterite that euery generacion to come
myght loue and worship hym tyme without ende. But
in so moche as noo thyng in this lyfe can be ferme and
stable without the helpe of god / Therfore in this thirde
parte we are taughte to make oure petycyon vnto oure
blessyd lord that he vouchesaue of his goodnes to sustey-
ne and holde vp his Chirche impletaunt in the same or-
dye and course that we haue spoken of to the entent after
the Journey performed in this lyfe it maye the sooner
ascende and come to the yerres whiche euer shall endure
in heuē. Truly or euer this ordye and course of this chir-
che impletaunt be synysshed accoodyng as we haue shes-
wed shall be so many anguysses and tribulacions in the
sayd chirche of god as neuer was sene or herde befoze vn-
to this day / whiche thyng crist our sauour wytnelleth

sayenge. **E**rant dies ille tribulationis tales quales non
fuerunt ab inicio creature quam condidit deus usque nunc neque
fient. Holy interpreters of scripture say there was ne
uer so grete perturbacion before tyme/ neyther shall be
here after as is to come in the tyme of Antecriste/in whi
che tyme shall be so grete trouble & sorowe amonge cris
ten people that without our lord deliuer them and put
to his helpe the sooner almost all sholde perishe. For
hymselfe sayde. **N**isi breuiasset dominus dies non fu
isset salua omnis caro. If almyghty god had not ordey
ned the tyme of Antecriste to be shorte/no man almost
than beyng aloue sholde be saued. Thus our moost lo
uyng mayster Criste gyueth monycion vnto his Chir
che in pleytaunt here in erth of the tribulacion to come/le
ste perauenture sodaynly vnbewares it falle in decaye.
And though it were sorowfull and greuous for the chir
che to here these sayd wordes/neuertheles comforte myght
ryse agayne by an other sayenge of our sauour. **E**cce
ego vobiscum sum omnibus diebus usque ad consumma
tionem seculi. Beholde I am with you continually vnto
the worldes ende. And in an other place he spake thes
e wordes folowynge whiche perteyne more vnto this ma
ter. **S**ed propter electos quos elegit breuiabit dies.
God shall make shorte the tyme of Antecriste for the loue
of his electe people / lest they by the gretenes of that tri
bulacion sholde fall from the trouthe of cristes sayth. For
these wordes of almyghty god it is noo meruayle if our
moder holy chirche oneset and ordeyed in þe course of ver
tue and in the way of rightwyle conuersacion / desyre to
knowe the ende of her labours and trauayle/also the shor
tes of her dayes/wherfore it foloweth. **R**espondit ei in
via stutis sue paucitate dierum meorum nuncia mihi. Done

double of this was written of Shyppon/ & as he sayd Shyppon
on lygnefeth the chyrche/therfore the chyrche mylitaunt
stablyshed & edyfied in vertue to the uttermost/ beryng
ge in mynde the wordes of Criske for the tribulacions to
come maketh answere to hym in þ course of her vertue
desyringe to knowe the shortnes of her dayes/ and where
as prayers made vnto god for a good entent may not be
unprowfyttable/ therfore in this cause þ chyrche asketh helpe
of god. for criske sayde. **Vigilate itaq; omni tempore**
orates ut digni habeamini fuisse ista via que futura
sunt. Awake & be alwaye in prayer that ye may be worthy
& able to flee these troubles to come. Whan a shyppe
is ones set in course to seyle vpon the see if in the meane
season a sodayne tempest of water or wynde come ayenst
the shyppe/ it shold be a grete impedymment vnto the goynge
forthwarde/ so without doubte whan þ chyrche mylitaunt
shall be dyrected by almyghty god in the waye
of vertue if in the meane tyme grete tempest of temptacions
& many stormes of trouble mete sodaynly & come
dyrectly ayenst it/ grete hurte & let sholde folowe in þ passage.
for this cause/ the chyrche hauynge knowlege before
by our sayour criske of the tribulacions to come also
that prayer is the onely remedy for the same/ maketh petition
to god & her course be not withstande & lettred/ neyther
to be called agayne in the myddes of her Journey
by those tribulacions sayenge. **Ne reuocet me in dimi-**
dio dietu meo. Blesyd lord sayth our moder holy chyrche
suffre me not by these tribulacions to be called agayne
in the myddes of my Journey/ in the myddes of my
dayes/ so many perilles & Jeopardyes be vpon þ see/ that
who so euer shall seyle ouer it must nedes be desyrours to
come vnto an haven/ namely to þ haven wherin is trau-

quyllte & rest without peryll. Lyke maner it is in the
grete see of this worlde / for in it be so many sodryne sto-
mes & peryllous blastes of temptacions to mete vs on es-
uery syde & syth & porte where vnto we be goynge is of so
grete surete / no meruayle though the chyrche impletant
desyre and make hast to come vnto it. Also it is greuous
vnto the sayd chyrche / if at any tyme the passage shold be
blaked or put abacke comynge vnto that quyte haven.
Therefore is no pleasure in this worlde to cause it remay-
ne / Why? for it perceyueth well that no thyng under the
sonne is stable. All is but vanyte. One generation gooth
an other cometh. They that were afore our tyme be now
passed and gone. And no man perceyueth the grete dor-
mage whiche we suffre by the absence of many of theym.
Who is now so stoburne and cruell wyllled that his herte
coude not melte and be kyndeled with the fyre of chary-
te / if he myght here the apostles preche / se the constaunte
fayth of martyrs / and haue at hande the holy conuersa-
cyons of confessours. If now were so many sayntes yet
alyue in the chyrche as were before in tyme past / that
every one of vs myght be in theyr company whanne we
wolde / It is not possyble to shewe what pleasure we shol-
de haue in theyr holy prechynges / constaunce of fayth
and holy conuersacyons / also what goodnes we sholde
purchase vnto soules by the reason of the same. Than of
a trouthe we sholde be desyrous to come vnto that porte
where noo successyon of generacyon is / but all eternyte
without chaunge / as in heuen where almyghty god is re-
sydent. For this our moder holy chyrche prayth that she
be not letted nor called away by worldly temptacyons
from the begynnyng of her Journeye / saynge. 
Quoniam a generatione in generationem anni tui.

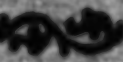
There is the way of dynasty of generations from one
unto an other/ whanne one is gonyng/ an other cometh.
But good lord there is none luche where as thou arte/
for thy yeres thy tyme shal euer endure. Thy eternall
continuaunce shall be moche more excellent and moche
fetter above the perdurance of heuens / or of the erthe.
Of the erthe it is sayd thus. *Generatio preterit genera-
tio aduenit: terra autem in eternum stat.* Generacyon
gooth/ generacyon cometh the erth stondeth euer/ but al-
myghty god was afore the erth. We se also þ erth taketh
his goodnes & persecucion of an other/ that is the sonne.
For in the absence of the sonne the erthe is deed & in ma-
ner naked without ony comfozte/ & at the comynge agay-
ne of the same it is cladde and couered with all maner of
fayrenes. Than thus that thyng which taketh his per-
feccyon of an other must nedes without doubte receyue
his essencyall beyng of an other/ the erth dooth in lyke
maner as we haue shewed / therfore he hath his beyng
of an other/ and that thyng of whome he had his beyng
must nedes go before and contynue lenger than it. The
maker and begynner of the erth was almyghty god/ As
it foloweth. *In itio tu domine terram fundasti.* Lorde
thou made þ erth in his begynnynge / therfore god was
before the erth and not onely before the erth/ but also be-
fore heuens. For we se and beholde the mone somtyme
full of lyght and somtyme without/ whiche lyght she re-
ceyueth of the sonne/ of whome also all other steres take
theyr lyght. The sonne gooth somtyme from vs / & an-
one it cometh agayne/ now it ryseth & anon it gooth downe
not withstandynge he kepeth his course without fay-
le Of whom receyueth the sonne his course & verily onely
of almyghty god/ for by the comādwement of hym it is

bozne aboute in the eyes aboute lyke as other celi all
bodies be. for a conclusyon it foloweth / all these haue
theyr orde & beyng of almyghty god. Et opa manu-
tuaru sunt celi. Good lord thou onely made the heuens
and of the they haue the naturall course in their mouyn-
ges. By this we perceyue for a trouth that heuen & erth
had theyr begynnynge and instytucion of god / they en-
dure and contynue onely by his meruaylous power also
they shall haue an ende of this condicion they be in now
whan it please god. for it is wyten. Celum et terra
transibunt. Heuen & erth shall haue an ende. O meruay-
lous blyndnes of mortall creatures whiche wyl not suf-
fre vs to loke vp and remembre the eternyte of yeres to
come / wherof shall be none ende / syth the tyme of our lyf
is here so shorte & soone passed awaye / & all the worlde
lyke wyse shal soone be at an ende. Why do we not spede
vs hastely to come vnto that rest of eternyte whiche may
be obteyned by our lytel and shorte labours here / rather
than folowe the voluptuous pleasures of this worlde /
wherby we shall come in to euerlastynge defatyngacy-
ons & werynesse in hell. for wher almyghty god is resy-
dent all thynges be good / whose goodnes is inerrable &
euerlastynge. Every thyng in this worlde is caduke tra-
sytozy and momentanye / all voluptye in this lyfe endu-
reth but a shorte season / no generacyon shal longe be per-
manet. Heuen & erth shall haue an ende / wherfore it fo-
loweth. Ipsi peribunt tu autē permanes. Heuen and
erth shall perylle / but thou good lord arte euerlastynge /
how shal they perylle & be at an ende / truly none other
wyse but they shall be chaūged in to an other condycion
than they be now in / heuen shall be newe / and the erth al-
so / as moche to saye / both shal be chaūged & made newe

lyke as our bodies after the general resurrection shalbe
in an other condycyon/ not that heuen & erth shall haue a
newe substance/ neyther our bodies/ but a newe condici-
on of substance/ thye condicions shall in maner be olde
& woyme/ & for that they shall chaunge & do awaye theyr
olde condicions/ lyke as we myght saye/ they shall do of
theyr olde garmentes and doo vpon theym newe. The
prophete sayth. *Oēs sicut vestimentū veterascent.* All
shall waxe olde lyke as dooth a garment. Notwithston-
dyng they shall be chaunged newe / & set in a better con-
dicion than they were in for. Saynt Peter sayth *Quos
uos. n. celos & nouā terrā expectamus.* We desyre a newe
heuen and a newe erthe / none other wyse ment / but in a
newe condicion of substance/ lyke as in chafigynge our
clothes / we do of the olde and put on newe. So the he-
uens after theyr olde condicions taken awaye shalbe res-
newed in to ferre better maner/ they shalbe couered with
a more noble couerynge by þe cōmaundement of god/ It
foloweth. *Et sicut optimum mutabis eos & mutabun-
tur.* It is accordynge with reason þe euery thyng create
in orde at the last must nedes attayne vnto the thyng
whiche is moost hygh i perfeccion/ of whom & by whom
all other both depende and haue theyr origynall it selfe
dependeth of no thyng but may haue all þe it hath of it
suffisyng the selfe haboundauntly nedynge no thyng
of any other/ and al other hath nede to it/ as wel man as
other creatures vpon the erth. The erth also heuen & all
thynges conteyned in þe circuyte of the heuens haue ne-
de to it. The generacions of men shold not longe lyue if
they were not nouryshed with the fode and fruyte that
groweth vpon the erthe / also they coude not be brought
forth but of þe erth It selfe erth sholde alway be bareyne

and without fruite if it receyued no moystrure and hete
from heuen. The inferiour orbes in the heuens be ledde
aboute in theyr course by the first orbe. And laste the fir
ste orbe hathe all his vertue & strength of almyghty god
encreaser of all thynges. For as moche as almyghty god
hath no thyng about hym / wherof he myght take any
thyng for his perfection / therfore he is moost hygh / mo
ste perfyte / all good / and it self goodnes / hauyng euerla
stynge perduracion / without begynnynge / without ende
before euery thyng / and cause of all thynges / of who
me euery thyng receyueth his perfection and is made
of nought / whiche gaue vnto all creatures apte and con
uenient strength / and maye take awaye whan his plea
sure is so to do. Not withstandinge he is alway one im
mutable and without transmutacion in all actes / wher
fore it is spoken vnto hym. *Quia autem idem ipse es et
anni tui non deficient.* All erthly thynges be mutable
and shall haue an ende / but thou good lord arte alwaye
one withoute chaunge / and thy yeres shall neuer faile /
thou arte euerlastynge. Than fyfthe our blessyd lord is
auctour and maker of all thynges also hathe dystyncte /
and ordred theym in soo meruaylous good ordre / made
fayre the erth with herbes / trees / and with bestes the wa
ters with fyshes / the ayre with byrdes / and the heuens
with sterres. In all these is grette pleasure and fayrenes
for our bobbyly eyen to beholde. Our beste and moost be
nygne lord god made all these comyn both to ryght wy
se and and vnyght wyle people / for his frendes and his
foos. *Qui solem suum facit oriri super bonos et malos.*
Whiche maketh his sonne to sprynge and shyne bothe
vpon good people and euyl. For as moche as our blessyd
lord hathe gyuen vnto all these caduke and transpoyre

thynges so grete fayrents as is dayly perceyued and se-
ne/ howe grete beaute and byghnesse shall we thynke
hathe he gyuen vnto these eternall places wherein his sel-
fe is enhabytaunt and abydyng. Sythe he hathe ende-
wed the house of men/that is for to saye this world with
soo many commodyties/ howe moche more hathe he or-
nate his owne place and rovall habytacyon. And laste/
syth he hathe gyuen vnto this noughty worlde so many
grete pleasures / comen bothe vnto his frendes and his
enemyes nedes must be sette more goodlynnesse and pleas-
sures where lyght is in accessible whiche no tonge can ex-
presse neyther mynde thynke prepared / and made redy
in his place celestyall to his frendes that serue hym dili-
gently and louyngly in this lyf. The chylzen of our mo-
der holy chyrche whome the mynystres and seruauntes
of almyghty god hathe regenerate by the wordes of the
holy gospell shall without fere or drede be inhabytaunte
and abydyng in this hooly place/ Wherfore the chyrche
sayth vnto god. *Adiu seruum tuum habitabit.* The
chylzen of thy seruauntes shall be permanent in thy sen-
tuary. Lo in these wordes þ chyrche bleth mekenes and
lowlynes callinge the inherytours of heuen not her chil-
dzen/ but the chylzen of the seruauntes of god. For saynt
Poule whiche named hymselfe goddes seruaunt called
those people whiche he gate by prechynge of Cristes lawe
his owne dere chylzen / saynge. *Ut filios charissimos*
moneo. I warne you my dere chylzen/ and why he soo
named them the cause foloweth. *Per euangelium ego*
vos genui. I haue gotten you by prechynge the holy gos-
pell of criste. The seruauntes of god that preche and tes-
che his hooly Doctryne be named fathers/ The chyrche a
moder/ and all true cristen people be called chylzen/ whis

the after this lyfe shall abyde euertlastyngly in þe sentu-
ry of god amonge those inestimable pleasures. *Et se-*
men eorum in seculum dirigetur. And the sede of them/
that is to saye theyr good werkes shall be dyrected vnto
heuen eternally/no man in this lyfe is so stedfast in well
doynge/but somtyme may erre. The holy man Job say-
de. *Uerebar omnia opera mea.* I feared all my werkes
I knewe not what state I stode in. Saynt Poule also
sayd. *Qui stat videat ne cadat.* He that thynketh hym-
selfe in the state of grace let hym beware lest he fall from
it. But whosoever shall be assumpte in to þe heuenly Ihe-
rusalem shall be sure neuer more to synne/he shall offen-
de/but what so euer he doth than shall be good and right
wyse. The sede of good cristen people/that is to saye their
good werkes shall be lyft vp in to heuen eternally. Now
let vs make an ende of our Sermon besechynge our mo-
ste mercyfull lord god that he vouchesaue to loke vpon
mysery of his chyrche myllytaunt with the eye of his mer-
cy somtyme set in it worthy & able mynystres that may
turne all the worlde vnto the fayth of Criste/makynge
the sede of the Chyrche innumerable. And in conclusion
the chyrche ones set stably in the course of vertue be not
letted nor caste abacke in her Journey/but shortly maye
ascende to the eternall pleasures of almyghty god in he-
uen where the true chyldren of our lord shall be perma-
nent worlde without ende. 



**De profundis clamaui ad te Domine:
Domine exaudi vocem meam.**

Every synner brekyng the comaundement of god
goeth awaye from hym/ and draweth backwarde
in to many grete and peryllous depe daungers
fallynge downe more and more toward the hor-
ryble pytte of hell/ whiche thinge holy scripture hath she-
wed fyguratyfly in the story of the prophete Jonas/ des-
crybyng certayne degrees & ordres of his dyscencyons/
whan he dyde breke the comaundement of god And we
shal here marke & note. vii. poyntes in the same ordre as
they be there shewed. Firste whan Jonas brekyng god
des comaundemente turned hymselfe awaye and fledde
from the face of god. Seconde whan he went to a towne
named Joppen nygh to the see/ where he hyred a shyppe
couenpent to passe ouer on his Journey. Thirde whan
he entred the shyppe/ and as scripture sayth came downe
in to it hauynge mony on by þe sodeyne ryllynge of gre-
te tempestuous stozme/ not withstondynge wolde not re-
turne to londe. Fourth whan he went downe in to the ho-
lowe and lowest places of þe shyppe there slepte soundly.
Fyfth whan he was cast out from thens in to the sugry-
ge see. Syxte whan he was deuouted & swallowed downe
in to þe lowest parte of a grete whalles bely. Seuenth
and laste/ if in all these tribulacions he had not shortly re-
membred almyghty god & besecoured by his helpe cou-
de not haue scaped / but anone as he had ben dygested in
that grete fysshes bely sholde haue ben voyded out from
hym in maner of dunge/ and so to slyppe downe in to the
botome of the grete see. These. vii. degrees of the fall of
Jonas from god by brekyng his comaundement/ syg-
nify vnto vs the dyuers fallynge downe of the synner/
wherby he goeth lower and lower from one degre to an
other in to dyuers perylles of depnelles. ¶ It foresheweth

not for our purpose at this season though Jonas in ho-
ly scripture sygnefye criste. for one and the same thyng
by a dyuers consyderacion maye be taken sygnatyuely
for two cōtraries. Somtyme in holy scripture the lyon
sygnefeth criste/and somtyme by the lyon is sygnefied
the deuyll/as in the epytyle of saynt Peter. *Tanquam leo*
rugiens circuit. It sygnefeth criste as in the apocalyp-
se. *Vultus leo de tribu iuda.* What thynges be more con-
trarye than god and the the deuyll. for as moche therfo-
re as one thyng maye betoken crist and the deuyll/why
maye not Jonas somtyme sygnefye criste and somtyme
the syfier. But lette vs procede that we haue begone/for
shall marke and consyde in what maner the degrees of
Jonas fallynge downe from god maye be correspondēt
and sygnefye the degrees of the syfiers discencions from
god by synne. The firste degree goynge in to synne is cō-
sent of the mynde/with a deliberation had before to any
thyng forbiden by the lawe of god. for a more open de-
claracion this shall be an example. Peraventure he is a
younge man yet caste of his body/the remembraunce of a
sayre woman cometh to his mynde/ he dooth not with-
stonde it/ but besply thynketh on her beaute/ and setteh
his mynde for to haue his flesshely luste of that same wo-
man/and at the laste consenteth for to haue ado with her/
if that he myght haue oportunte and leyser. This cons-
ent of the mynde is deedly synne/ all be it that he neuer
haue his purpose in dede. Ihesu criste our sauour sayth
in the gopell. *Qui viderit mulierem ad concupiscen-*
dum eam: iam mechatus est eam in corde suo. He that
beholdeth a woman consentynge in his mynde for to ha-
ue his luste of her if that he myghte/ the synne is cōmyt-
ted in his herte/ and by that same consente onely he syns

neeth deadly. If that be thanne dyed without ony penad
ce he sholde be dampned for ever. But the cogytacions
whiche come sodaynly vnto the mynde be they neuer so
bndene if that we consente not / but repugne agaynst
theym as moche as we maye be noo deadly synnes / noo
noo belany often tyines / and we also shall haue grete pro
fyte by stryuyng agaynst them not consentynge at ony
tyne / He that setteth his mynde moze vpon a worldly
creature or pleasure than vpon god / turneth hymselfe as
waye frome his maker / foloweth & doth after that world
ly thyng contrarie to his lawe / whiche is called the vn
lawfull consent of the mynde. He fleeth frome god / lyke
as Jonas hauynge in comaundemente to goo vnto the
grete cyte of Ninue fledde / dysobeyed / and wold not do
as he was commaunded. It is wyten of hym thus. Al
myghty god sayde to Jonas / ryse and go to the grete cy
te of Ninue preche and tell them that theyr malice and
synfull lyuyng is comen to my knowlege. Thanne Jo
nas rose disobeyed that comaundement and fledde frome
the face of our lord. Thus ye persepue howe manifestly
the firste fall in to synne whiche is consent agreeth vnto
the firste fall of Jonas. ¶ The seconde degre of the syn
ners fall is the study and besy serchynge for tyne and op
portunyte whan he maye fulfyll his purpose in dede / for
at suche season as the synner besyeth hym selfe how and
by what meane he may accomplishe that synne where
vnto he hath consented before / than he falleth downe one
degree deper and his synne is moze greuous that it was
onely by consentynge. In his soo doyng he hepeth syn
ne vpon synne / and maketh the firste spotte of it moze
blacke / moze foule in syght of god than it was. Truly
it is a generall rule whan a synne ones purposed by con

sent in our mynde is deedly/what so euer we doo for the
accomplishment of the same is also deedly synne. An ex-
ample/perchaunce thou hast decreed with thyselfe (if thou
myght conveniently) to vse thy body after the sensuall
lust & pleasure with a certayne woman/also goost aboute
and procurest by many meanes to fulfill the same in de-
de eyther by wantonnes of wordes/by wanton lokes/ga-
lante appareyle of thy body / by ofte gyuyng gyses or
ony other alwaye what euer thou doo in full purpose of
the same be it euer so lytell if it were but the lyfingge vp
of strawe is deedly synne. The seconde degree of the syn-
ners falle is fygured by the seconde acte of Jonas whan
he went to Joppen a towne nyghe the see/ there hyred a
shyppe to the entent he myght Judally flee from the fas-
ce of our lord god/of his so doyng scripture speketh by
the wordes. Et descendit ioppen & inuenit nauem emit-
tem in tharsis et dedit naulum eius. Jonas went dow-
ne to Joppen there foude a shyppe goyng towarde the
countre of tharsis and hyred the same. ¶ The thirde de-
gre of the synners fall is fulfillynge of his purpose that he
hath ben aboute so longe to accomplishe. Consent is euyl
the besy meane to fulfill his purpose is worse/and the ac-
complishment of the synne in dede is worse of all for.
iii. causes/ firste for the longe contynuaunce/ seconde for
the more luste and pleasure had in the offence and thirde
for the grete hurte that cometh by it/bothe of soule & bo-
dy. A man doyng a trepasse ayens almyghty god & lye
longe in it offendeth more greuouly than if anone as he
is fallen downe by synne wyl rylse agayne / & persone is
lesse blame worthy whiche shortly after consentynge wyl
refrayne hymself than longe so to cōtinue/ & in cōclusion
fulfill his purpose. The immoderate lust & pleasure of &

body is made more greuous by fulfyllinge of it in dede
than it sholde haue ben onely by thought or consent. For
all though the mynde be set on bodely pleasure wherby
the soule is sore vexed/ and after both body and soule con
sent to the same the synne is grete/ but in conclusion if the
accomplishment of the same be excercysed in dede it is
made moche more greuous for by thought/ and consente
onely the soule is made foule/ and by the dede both body
and soule is corrupte/ and many tymes two bodyes as
by þ synne of fornicacyon. This thyrde degre is figu
red by the thirde acte of Jonas for as þ synner fyrst syn
neth meanes and than doth the dede so Jonas fyrst found
the way and meane to hyre the shyppe & after entred
in to it. As scripture sayth. Et descendit in eā. He came
downe in to the shyppe. And lyke as many tymes whā
a person hath greuously offended anone is linyten with
thabhomynacō of his synne all be it he wyl not refrayne
by þ godly monycyon/ so anone as Jonas was entred in
the shyppe grete tempest arole on the see not withstā
dyng he wold not retourne to londe. The fourth degre
in þ fall of the synner is þ custome of þ same þ more þ a syn
ner accustometh hymself in synne þ more greuous & deper
is his discencyon towarde the pyt of hell all though he
perceyue it not/ for by lytel and lytel he synketh in to the
fylthy plaesure of it/ euen as an hors the softer myre or
cley he waltreth hymselfe in the more easely he lyeth and
enpzynteth deper his symplytude in it/ but whan he is a
boute to ryse agayne the softenes of the cley wyl not suf
fere to take holde wherby he myght be assysted. The cus
tome of nature is moche lyke/ for naturally we must vse
mete and drynke in hūgre and thirst/ and other in lyke
wyse as we haue be customably vsed vnto. This fourth

degre is moze greuous in the syght of god than is one de
de or ones doyng of a synne. Peraventure one offence/
trespasse/ or fall may be excused by cause þ a man of hym
self is so frayle. For it is sayd. *Humanū est cadere.* The
properte of man is to fall. Sed pergere in lapsu & perse
uerare diabolicū est. But to lye longe & contynue in syn
ne is appoyzed to the deuyl. Whan the deuyl hath en
tyled ony persone to this poynt of contynauce/ he hath
than brought hym in a sadde and soude slepe/that scante
can a wake for ony callinge or noyse. This degre of the
synners fall is repented by þ fourth acte of *Jonas* whi
che perceyued a grette tempest comynge/all be it he wolde
not reture to londe/ but wente downe in to þ lowest par
tes of the shyppe & there slepte soze/of his so doyng scrip
ture sheweth/ sayenge. *Descendit in interiora nauis et*
domitebat sopore graui. *Jonas* descended in to þ lowe
partes of þ shyppe there slepe soundly. So after the syn
ner be comen in to the custome of synne/goth downe and
in maner slepeth in it. The fyfth in the fall of the synner
is whan he reioyseth and maketh boiste of the syfte that
he comytted/where of very ryght he sholde be ashamed/
and fere þ paynes of the lawe ordeyned for open synners
Suche persones be bothe without fere & shame. They
shewe openly and many tymes in comyne tauernes to
other of lyke disposicion/their ygnominious and shame
full offences makynge grette crakes how wyckedly they
haue done/with that woman & with that/ & peraventure
wyll sclaüder her which they neuer touched. Thus they
make open baunte of themselfe to thentent other sholde
laude and prayse theyr wyckednes. Of whome may be
spoken the sayenge of the prophete. *Dee. Profunde pec
cauerunt.* They synne depely/and soo depely þ our sauy

out compareth & considerours the wynges of theyr wycked-
nes vnto þe fall of hym whiche flyppeth downe to the bot-
tome of the see. *Ut ilius est illi si lapis molaris imponat
circa collum eius et proficiatur in mare.* It shold be bet-
ter and more profytable for the synner if a myll stone were
hanged aboute his necke and so caste in to the see / than
openly shewe his synne by bookinge or craking. The fyfth
acte of Jonas is correspondent to this degre whan he was
cast in to the see & drowned in the waters. So these grete
shameynable synners that make boiste of theyr ungra-
cyousnes be drowned utterly in synne / & ouerwhelmed
with the manyfolde floodes of it. The syxte degre is whā
the synner wyll defende his errour and impugne ayenst
vertue they haue so longe vsed and accustomed themsele
in vyceous lyuynge so longe made theyr vaunte of theyr
so doyng that it semeth to them as no synne / and by all
meanes þe may be founde / procure and be aboute to cause
all other to thynke the same. O grete and deedly profou-
dpte of synne / whan a man is fallen downe to this degre
he despyseth and utterly forsaketh all hollome mony-
cions wherby he myght be brought agayne vnto þe ryght
wayne of good lyfe. Sapientis sayth. *Impius quum in
profundum maloz venerit contempnit.* Whan the syn-
ner is fallen in to the depnesse of synne thā he despyseth al
hollome remedies & correccō for þe amēdmēt of this syn-
ful lyuynge he wolde haue every persone to be of his ma-
ner / also wyl not suffre þe lyf of wycked folkes to be repro-
ued & spoken ayenst / neyther the greuous woundes of his
saule to be touched in any cōdicion / þe synner whiche is of
this maner þe deuyl hath al hole i his possessyon & power
saint Iohn sheweth þe our aduersary þe deuyl goth about
serchinge whom he may deuoure / but now I fere he nedeth

not so to do/ for his purpose in maner is al redy fulfilled
he hath deuoured and swallowed many in to the lowest
part of his bely. This syxte degre is well shewed by the
syxte acte of Jonas whan the grete myghty whalle de-
uoured and swallowed hym downe in to the vyle & low-
est parte of his karkesse. In lyke maner these obstynate
and abhomynable syfiers be vtterly deuoured and swa-
lowed downe of our grete enemy the deuyl. The .vij. de-
gre is to despayre of the grete mercy of god whiche is
moost depe/ moost peryllous of all other / and nexte to the
horrible pytte of hell / if ony creature be fallen downe so
depe that he despayre it shalbe very hard for hym to ryse
agayn. Sait Crisostom saith. Desperatio nō suū pccū
rem postlapsū exurgere. Despayre wyl not suffice a man
whan he is fallen downe to ryse agayn/ it is lyke a depe
pyt whose mouth is stopped vp with a grete stone sooþ
no thyng may gete out but if the stone be remoued/ the
couerynge of this depe pyt desperacyon may not be ta-
ken away without stronge & stedfast hope in þ grete mer-
cy of almyghty god/ of þ whiche superhaboundant mer-
cy we haue somoche spoken in the other psalines that if
grete plente of scrypture were not which by and by in es-
uery place prayseth & exalteth this grete mercy. I shold
be fered lest no moze coude be spoken of it. Then syth
this mercy is neuer boyde but alway spoken of in scryp-
ture in euery cozner it must nedes (as me semeth) be a
grete conforzte to all true penitentes. It is also approued
by so many perylles & symyllitudes/ pmyled with so ma-
ny affirmacions / & last hath ben so ofte excercysed vpon
so many syfiers / w' of a trouth þ syfier is ouermoche ob-
stynate/ & hard herted whiche can not meke hymself low-
ly hauyng full cōfidence & stedfast hope in þ endles mercy

of god / he þ can not fynde in his herte to submytte hym
selle by this maner is dygested & incorporate in to þ sub
stance of þ deuyl enen as mete when it is dygested is
turned in to þ substance of flesshe & blode. for among
all synnes desperacion is the thyng that moost maketh
vs deuyllyshe & our condicon lyke to dampned spirites
for they shall euer be in despayre / neuer trust to haue for
gyuenes. But now to our purpose / if Jonas beyng in þ
whalles bely / destytute & wyde from all helpe of any crea
ture had not ben socoured by the grete mercy of our lord
de. I beseeche you who coude haue saued hym from tur
nyng aparte in to the whalles nature by digestion / and
the resydue to haue ben boyded out thozugh his guttes
lyke dunge in to the depe see / wherby we may well per
ceyue that a synner fallynge downe frome one degree of
synne in to an other without he shortly retorne to the sta
te of grace amendinge his lyf / call to almyghty god his
maker for helpe / & haue a full trust in that mercyfull lord
shall at the last by despayre be incorporate to þ substan
ce of the deuyl / so shall be conueyed thzugh his bely and
fall downe in to the depe pytte of hell. But Jonas in all
his Jeoperdyes cryed to our mercyfull lord god askyn
ge mercy / whiche anone he obteyned / for by the commaun
dement of god he was delyuered frome all perylles & set
agayne vpon the erth. If a synner wyll do in lyke maner
almyghty god withoute doubt shall shewe his mercy &
clene delyuer hym from all peryll of dampnacyon. It is
therfore very necessarye for every synner diligently to
take hede callynge to remembraunce the peryllous & pre
ty Jeoperdyes he lyeth in / wysely with a circumspecte
mynde to loke vpon the dangers that may fall by the sa
me & that done lyke by þ cryn of his soule to our moost

merciful lord god saynge. **D**e profundis clamaui ad
te domine: domine exaudi vocem meam. Blessyd lord
I a synfull creature calle to þ for helpe. I beseeche the hea
re my voyce. It is also profytable for good & ryght wyle
people oft to reheere this verse wherby they may auoyde
the grette perylles of this wretched worlde no creature ly
uynge is so stedfast and sure but may fall in to thele depe
daungres of synne / wherfore saynt Doule admonysheth vs
all sayenge. **Q**ui stat videat ne cadat. He that stondesth
or elles he that is in the ryght way of good lyuynge / let
hym take hede lest he fal or go out of it. For this cause eue
ry ryght wyle persone saye. **D**e profundis clamaui ad te
domine: domine exaudi vocem meam. Good lord I be
ynge in trouble and fere of myn enemyes the world / the
fleshe and the deuyl crye to the for helpe / here my voyce
delyner me from their daungers. Thirde let vs ofte repe
te this sayd verse for them that be in the paynes of pur
gatory / for whom crystes churche hath ordeyned specially
this psalme to be sayd / þ soules beyng in thele grette pay
nes abyde euer lokyng for the grette mercy of our lord / al
so one droppe of it to swage theyr paynes by the helpe of
our prayers / therfore as hertely as we can let vs all saye
this for theyr conforzte. **D**e profundis clamaui ad te do
mine: domine exaudi vocem meam. ¶ For as moche as
this psalme of our holy faders is set in the nombze of pe
nytencyall psalmes / therfore in our begynnynge it is co
uenient we shewe some reason why it ought so to be na
med / & what thyng is in it longynge to penaunce. There
be .iij. part of penaunce as it is shewed by dyuynes wher
of we haue ofte spoken by dyuers fygyres / contrycyon /
confessyon / and satysfaccyon / not withstondynge in ma
ny places of scrypture they be shewed fygyratiuely by þ

nombre of thys as it appereth in trod the people of Is-
rahell walked in wyldernesse many tymes/ but amon-
ge all other specially is there named the space of thys
dayes/ whiche the grete doctour byrgine expounyng the
meth þ mystery of þ. iij. part of penaunce to be sygnefied
by those. iij. dayes. Also in þ story of Jonas wherof befo-
re we seruesom what touched is shewed / þ Jonas beyng
in the whalles bely þ space of. iij. dayes cryed to almygh-
ty god for his delyueraunce/ whiche the thyrde daye was
herde delyuered from the deuourynge of þ same grete &
horryble beest oz fyssh þ swalowed hym in to his bely/ &
so set agayne vpon þ erth. These. iij. dayes lyke wyle as
we sayd before sygnefye þ. iij. partes of penaunce/ wherby
syfiers be delyuered from þ captuyte of þ deuyll / from
his tyranny/ & restored agayne to their first lyberte. Our
pphete dauid in þ begynnynge of this psalme bleth a ly-
ke mystery fyrst expyessynge his peticyō vnto god by the
se wordes. *De profundis clamaui ad te dñe: dñe exaudi vo-*
cē meā. Fiat aures tue intēdētes in vocē deprecatōis mee.
In þ which wordes be expyessed þ. iij. partes of penaunce
fyrst he prayeth for cōtrycyon sayenge. *De profundis cla-*
mani ad te dñe. for cōfession he addeth. *Dñe exaudi vo-*
cē meā. And thyrde for satysfaccion. *Fiat aures tue itē-*
dētes i voces deprecatōis mee. First cōtrycyon is a grete in-
warde sorowe comynge from þ very depnes of the herte
with mekenes/ by a profoude consyderacion & remēbrañ-
ce of our synes. Truly þ depnes of synē is very grete as
it was shewed before. And for þ cause we must make depe-
ferche in our consyence remēbyng þ gretenes of euery
synē with grete humylyte comynge from the herte rote.
Profundū ē cor hominis. The herte of man is depe/ who
so ruer cryeth to almyghty god hertely / þ is to say from

the depnesse of his herte must nedes be heerd. God may
nat expulle or forsake the herte that is so penytent and
meke for our prophete sayth in an other place. *Cor
trictum & humiliatum deus non despiciet.* Blesyd lord
thou shalte not despyle a contryte herte. And how may
the herte be moze contryte & meke as whan of very con
tricion. *Mekenes & profoude consyderacion* of our syn
nes we aske mercy and forgyuenesse of almyghty god.
A lytell sorowe is not suffycent nor lytell penaunce/ but
we must haue grete sorowe and grete penaunce whiche
maketh a grete noyse before our moost mercyfull lord.
And the persone that cryeth to god on this wyse/ with
grete sorowe and penaunce hath very contricion/ he may
wel saye. *De profundis clamaui ad te dñe.* Lorde I have
cryed to þ from my very herte rote. But this crye must
be softe/ without noyse of wordes/ it must be in the secre
te places of the herte/ no voyce/ no soude/ in any wyse let
it not out wardly. Contricion is none other but an inward
de sorowe of þ mynde set in the prey place of the herte/
whiche nedes must goo before confession made by mouth
for truly confession without contricion had before pre
syteth very lytell or no thyng. All be it contricion is se
crete within þ prey place of the herte/ not withstondyng
ge confession must be made by open wordes/ manifest
the wyng of the mynde/ expyessyng truly & openly eue
ry synne with the circūstaunce to a prest/ all colouryng/
saynyng/ & hydynge of our trespasse set aparte/ whiche
can not be done i any condicion but by spekyng of wordes
therfore euery penytent in this seconde place is taughte
to aske of almyghty god that he vouchesaue mercy fully
to here & accepte his confession sayenge. *Dñe exaudi vo
cem meam.* Lorde here the voyce of my confession. We

sayd satisfaccion is the thirde parte of penance/ which
is deuoyd in to other thre partes. Almesde/ fastynge/
and prayer/ and of these prayer is the chiefe/ and in ma-
ner all hole satisfaccion/ this may be shewed for thre rea-
sons. Firste bycause it encludeth the other two almesde/
de and fastynge. Seconde it is a sacrifice of a more nos-
ble thyng than any other. And thirde it is more comyn
more lyght/ more easy for any person to doo. Prayer in
it selfe is almesde nainely whan we praye for synners
beyng in grette necessytee and myserye/ for by our so do-
ynge we shewe and exterceise our spirituall almesse vnto
theyr soules / which is ferre better than any bodyly al-
messe doyng. Prayer also if it come frome the herte and
mynde as it sholde/ maketh the body wery / feble/ & sub-
gette to the soule which thyng is specyally done by fas-
tynge. Nowe ye maye perceyue howe prayer includeth
the other two partes of satisfaccion almesde & fastyn-
ge. Seconde we sayd prayer is a sacrifice made of a mo-
re excellent/noble/and acceptable thyng before god. For
whan we distrybute our goodes gyuynge theym in al-
messe to the poore people a sacrifice is made of our world-
ly substaunce to almyghty god. By fastynge we do sacre-
fyce with the substaunce of our bodyes/ but whan we ma-
ke our prayers lyfityng by our myndes to almyghty
god a sacrifice is made of our soule which is moost ac-
ceptable in his syght. Therfore as moche as the soule is
better/ more noble and acceptable than is the body or any
worldly rychesse/ so much more noble sacrifice prayer mus-
te nedes be thanne is almesde or fastynge. Thirde we
sayde prayer is more comyn and easy for any person to
doo. Every body is not of substaunce in rychesse to gyue
alms vnto the poore / neyther any person is so hole &

stronge of hymselfe to iurre many longe saynges / but
who is so feble & weyke in body that may not at sount
me pray: truly none / therfore prayer is more comyn / mo
re lyghte & easy than is fastynge or almes dede. And for
as moche as it is chefe amonges the other partes of satys
faccyon / our prophete remembzeth and techeth the peny
tent specially in this thirde place to aske of god faythful
ly with true hope that of his goodnes he gyue hede vnto
his prayer. **H**iant aures tue intendentes in vocem des
perationis mee. Good lord I beseeche the gyue hede to
the voyce of my prayer with the eeres of thy pyte & merc
cy. This is the some of our hole petycion / that our ble
syd lord of his goodnes vouchesaue to accept our penan
ce done with a good wyll also with true contrycion / con
fessyon / and satysfaccyon / wherby we may be defenden
& holden bp from the horryble pytte of eternall dampna
cyon. If almyghty god be soo cruell & vnmerryfull that
for one offence done ayenst his goodnes wyll not forgy
ue and excercyse his mercy whan we call for it / perauen
ture we shold take occasyon to leue our pacyence for his
sake / and so slyppe downe i to the eternall paynes of hell
lyke as the wyse man sayth. **U**e h'is qui perdidit su
am pacienciam. Euerlastynge sorowe be to them that haue lost
theyr pacyence whiche is onely susteyned by true faythe
and hope in his mercyfull forgyuenes / therfore our pro
phete techeth vs here to put our stedfast hope and confyden
ce in god & with the same comforte our soules / promysyn
ge also that he shal excercyse his mercy vpon all very con
tryte & true penytentes whiche promyse he fortespeth by
thre maner meanes firste be thoccasjons that sholde ceu
se vs not to haue forgyuenes. Seconde by the promyse
made to euery true penytent / and thirde by his superha

boundaunt mercy / whiche is euer redy to all that wyl
aske it forsaunge theyr synfull lyfe. Thre thynges there
be whiche of a lykelyhode shold cause almyghty god not
to forgyue synners. firste the gretenes of theyr synnes.
Seconde his ryghtwysnes. Thirde the instytucion and
ordynaunce of his lawe. But nowe we shall shewe that
these thre can not withstonde the forgyuenes of almygh
ty god / but nedes he muste be mercyfull and forgyue syn
ners be they neuer so greuous / namely theym whiche be
penitent and sorowfull for theyr myse lyuynge. Our
wyckednes shall not withstonde if we wyl be penitent
and with a constaunte mynde amende oure lyfe. Elles
all we were in a peryllous condycion / for whan any per
sone offendeth ayenst almyghty god / if he were not merc
yfull and wyllynge to forgyue his trespasse / alas all we
be than in grete Jeopardye of dampnacion / what shall
we doo but fall in to the depe dungeon of despayre. If it
were shewed ones for a trouthe that god wolde not forgy
ue synners howe myght we kepe our selfe from despera
cion / despayre is none other but wantynge of very hope
and truste in the forgyuenes of almyghty god. If it soo
were that god wold not excercise his mercy / by what me
anes myght we orde oure selfe not to falle in despayre.
But doubtles it is not so / he is mercyfull & alwaye redy
to forgyue. for now be innumerable sayntes in heuē / not
withstondynge somtyme they greuously trespased bye
synge the comaundementes of god / and what creature
lyueth that neuer offended. The wyle man asketh this
questyon. *Quis potest dicere mundū est cor meū purus
sine a peccato.* What persone lyuynge may say my herte
is cleane I am withoute synne. Saynt Poule saythe.
Oīnes peccauerūt & egerūt glā & mīa omīpotentis dei;

All were syfiers (se we excepte) and neded the grace and
mercy of almyghty god / whiche was graunted and euer
shal be to all þe wyl aske it. This may well be affirmed
desyrynge none other example but that we spake of bes
fore / ye herde how meruaylously Jonas was deliuered
by the mercy of god from the depe dangers that he was
in / ye herde also of the many grete Jeopardyes of his lyf
that he was in / almost destitute from hope / thought ne
uer in maner to haue be locoured & set agayne at lyberte
not withstondyng he cryed to our mercyfull lord / and
obteyned forgyuenes. Now thou synner what soo euer
thou arte (if ony such be in this p[re]sence) that for the gre
tenes of thy synne is fallen in to despayre. Here now the
grete offence of Jonas ayenst our lord god b[re]kyng his
cōmaundement / & yet not withstondyng by his prayer
obteyned forgyuenes / it was not denyed / but lyberally
graunted. All ye knowe ryght wel the more gentilly &
mekely almyghty god dealeth with ony persone / the h[igher]
in degre that he set hym if he b[re]ke his cōmaundementes
the more greuous is his offence. Now so it is Jonas was
called of god to an h[igh]e office / had auctoryte to speke for
an hole comyn welth / it may be called þe state or degre of
apostle / whiche in honour is aboue all þe degrees of this
worlde he had also þe sp[irit] of prophete / a meruaylous
gyfte very fewe or none be endued with it / the cōmaun
dement he had was not by a generall p[re]cepte as þe office
of bysshoppes and other whiche haue cure of soules is ge
nerally gyuen to them / but moche more specyally it was
attributed to hym by peculer reuelacyon and the worde
of almyghty god. As it is wyten in hooly scripture. Et
Factum est verbum domini ad Jonam. Our lord sayd
to Jonas / truly a grete difference is bytweene the com

commaundement gyuen by a kyng to ovy persone by name
and the commaundement gyuen to an hole multytude
indifferently. fethermore the mater þ besynes whiche
was comaunded hym to do was of no small wryght / and
also he myght haue done it at his ease. Euery man wyl
thynke the mater grete wherby the helth and releste of.
xx. C. thousande soules dependeth / so many was in þ cyte
of Ninue where vnto he was sente. He neded not to ma-
ke a grete oracyon to perswade the people. These fewe
wordes had ben suffycient for his dyscharge. **A**d huc
quadraginta dies & ninue subuertet. Within. xl. dayes
the cyte of Ninue shall be destroyed / yf se wel þ shewyn-
ge of this mater was not soo dyffuse but he myght haue
done it on the best wyse. Jonas had a bayne and folyshe
estymacion regardynge hymselfe to moche / he dought al
myghty god is so good & mercyfull of hymselfe that as
soone as the people wyl forsake their errour and knowle-
ge themselfe gylty / he wyl doubtles shewe his mercy on
them / and so shall I euer after be taken as a lyer and ne-
uer after be gyuen credence to my wordes / for this cause
he fledde / wolde not obey the commaundement of god /
more regardynge hymselfe than the saluacion of so many
thousande soules. All these thynges consydred we may
well perceyue his grete contempte agens god & brykyn-
ge of his lawe / not withstondynge our best and mercyfull
lord whan Jonas in all his grete perylls remembred his
vnyndnes done agens his maker and called to hym
for mercy / anone he graunted hym forgyuenes. If god
had kepte in mynde his vnyndnes / truly he had not so
haue ben deliuered / but he of his gentylnes toke more
hede to his penaunce than to his offences done before /
whiche gentylnes he sheweth to euery synner that wyl

forlake his wretched lyfe and alke forgyuenens. If al-
myghty god were not thus benefyfull / and mercyfull /
neyther Jonas nor any other creature myght escape the
daunger of fallynge in to despayre. Therefore oure pro-
phete saythe. **S**i iniquitates obseruaueris domine: do-
mine quis sustinebit. Lorde if thou bere in mynde our
synnes and wyl not forgyue vs / Who maye kepe hym
frome despayre. By these we maye knowe that our syn-
nes can not withstonde the grete mercy of god / If we be
penytent. Nowe we shall shewe that the ryghtwysnes
of god can be none obstacle agaynst his mercy.

It is requyred hothe of ryght andequyte a recompens-
ce to be made for a trespasse or vnkynndnes shewed to o-
ny persone or euer the offence be utterly forgyuen. And
for the cause a certayne solempne feest was instytute in
the olde lawe by Moyses accordynge to goddes comma-
ndement euery yere to be celebrate and kepte / whiche they
named the feest of makynge cleane and the daye of merc-
cy. In that solempne feest customably was offred by a
certayne generall sacrefyce for the synnes of all þ people.
On that daye whanne that the bysshoppe of theyr lawe
hadde holowed certayne quyte beestes in an oute hous
of the temple. Anone hymselfe onely arayed with solem-
pne apparayle sholde entree in the temple / and goo forth
to a place in the sayde temple called Sancta sanctorum /
takynge with hym parte of the beestes blodde / whiche
seuen tymes he sholde sprynkle before the sette of god /
whiche they called Propiciatorium / a place of mercy / wher-
e with almyghty God sholde be made more meke and
the sooner excersyce his mercye vppon the people. Soo
for this cause they named that solempne feest the daye
of mercy. Alle this sacrefyce doone by the bysshoppe in

the olde lawe was only but a figure. And as saynt
Paul wrote vnto the hebrewes a signyfyacyon of
ken of the knowen trouthe to come. Therfore cristen peo-
ple syth our tyme now is the plentuous tyme of grace we
may not be in no worse condicion than the Jewes were.
In theyr tyme almyghty god was pealed by þe meanes
of theyr sacrefyce. Now moche more in our dayes where
as grace is superaboundaunte a sacrefyce shal be made
the which is of moche more strength / more vertue / to pur-
ge and utterly doo awaye our synnes. Also shall sooner
moue almyghty god to exercyse his mercy vpon vs. Let
vs remembre who is our bysshop / what is sacrefyce / what
maner blode is it / what is the inwarde parte of the tem-
ple / and to what entent all these were ordeyned. The ho-
ly doctour saynt Paul sheweth them at large in a mer-
uayllous epylle wyten to the hebrewes. *Christus as-
sistens pontifex futurorum bonorum per amplius & pfectius
tabernaculum non manu factum id est non huius creati-
onis neque per sanguinem hircorum aut vitulorum sed per
proprium sanguinem introiit semel in sancta eterna re-
demptione inuenta.* Crist Ihesu is our bysshop / his moste
precious body is our sacrefyce / whiche he offered vpon a
crosse for the redemption of all the world. The blode shed-
de for our redemption was not the blode of goates or cal-
ues as in the olde lawe / it was þe very blode most inno-
cent of our sayour Ihesu crist. The temple wherin our
bysshop dyde sacrefyce was not made by mannes hon-
de but onely by the power of god / he shedde his / precious
blode for our redemption in the face of all the worlde /
whiche is the Temple made onely by the hande of god.
This temple hath two dyuers partes / one is the erthe
wheron we be inhabyts / the other is not yet known to

his mortall creatures. Firste he dyd sacrifice in the earth
whan he suffred his passion. After in a newe clothynge
or garment/the vesture of immortalyte/ & with his owne
precyous blode entred in to sancta sanctor' that is to say
in to heuen where he shewed his sayde moost precyous
blode before the trone of his fader whiche he shedde for
all synners. vii. tymes. By this holy sacrifice almyghty
god must nedes haue pyte & execute his mercy to all true
penytentes/ & this sacrifice shall euer contynue not ones
ly yere by yere as the maner was of Jewes/ but also it is
dayly offred for our comforte/ and every houre and mo-
ment oure moost stronge locoure/ wherfore saynt Ioule
sayth. **E**terna redemptione inuenta. By it we be re-
demed for euer. Every contryte & true penytent persone
not wyllynge to fall agayne but with a full purpose con-
tynue in vertuous lyuynge is parte taker of this holy sa-
cifice. As saynt Iohn the weth in his firste epylle. **E**-
lioli mei hec scribo vobis vt non peccetis sed & si quis pec-
cauerit aduocatum habeamus apud patrem iesum chris-
tum iustum et ipse est propiciatio pro peccatis nris non
pro nostris tantu s' et totius mundi. **O** ye dere chldren
in god I wyte to you gyuynge monycyon / that ye abs-
teyne from synne/ and if at any season by your owne ne-
glygence ye trespasse ayenst god/ call vnto Ihesu crist our
aduocate in heuen vnto the fader whiche offred hymself
in sacrifice for our synnes/ not onely for ours but also for
the synnes of all the worlde. All we therfore beyng pe-
nytent & sorowfull for our offences passe with a full pur-
pose neuer agayne to trespasse trustynge by the grace of
our lord so to contynue maye truste verily that by this
sacrifice the body of Ihesu criste dayly offred for our re-
dempcyon/ almyghty god the fader of heue is caused the

sooner to be made and therfore his mercy euer redy to for-
gyue as soone as we aske forgyuenes. for that same say-
de sacrefyce is the very mercyfull remedy for oure syn-
nes. As it foloweth in the same psalme. *Quoniam apud te pro-*
pitiatio est. Syth this holy sacrefyce maye so speedefully
moue the goodnes of almyghty god to mercy / forgyue-
nes / and is the very strength of our penaunce wherby we
may make satysfaccion for our greuous trespasses / who
wyl thynke that his right wysnes myght in any condyci-
on be an obstacle ayenst his mercy. The ordynaunce of
his lawe lyke wyse can not withstonde nor fere vs but e-
uer to haue forgyuenes if we aske it. Of a trouth þ lawe
gyuen to the Jewes was very ferefull & cruell / for that
cause nained the lawe of fere and deth. But now all such
ferymonyes / ferefulnes / subgeccions / and cruelte ordey-
ned for brykynge of it be paste & done. As saynt Poule
sayth a newe lawe is made and publyshed whiche is the
lawe of lyberte and grace / the lawe of lyse and mercy. Of
the olde lawe gyue by Moyses saynt Poule wyrteth on
this maner. *Irctam quis faciens legem moysi sine ul-*
la miseratione duobus aut tribus testib⁹ moritur. Who
so euer dyde bryke the lawe of Moyses wytnesse had of
two or thre sholde dye without mercy. Take hede howe
vnmerryfull þ lawe of Moyses was. But what is wyrt-
ten in cristes lawe. *Penitentiam agite et appropinqua-*
bit regnum celorum. Do penaunce for your synnes and
ye shall be saued. Beholde / by the lawe of criste our sayn-
oure almyghty god wyl be meke and excercyse his mer-
cy if we do penaunce. And bycause every penytent shold
euer be in suerte of the same the grete auctoryte to forgy-
ue synne is leest here amonges vs in the churche of criste
and þ power of the same gyuen to preestes that they by

that auctorite may assoyle every true penitent & forgyve
us all theyr synnes whiche is auctorysed / by the wordes
wryten in cristes lawe. *Quorum remisistis peccata
remittuntur eis.* Whose synnes so ever ye forgyve here
in this churche mylytaunt be they never so greuous the
same shall be forgyuen in heven / therfore what so ever syn
ner wyll go with a contryte herte vnto a p[re]est shewe to
hy[m] all his synnes without any glose or colour & mekely
do after his counseyle in makynge rec[on]pence for his gre
uous offences shall be made cleane from all synne by þ[is] ver
tue of the sacrament absolucion. This is a meke & mer
cyfull lawe of our sayour crist Ihesu sone to the omipo
tent fader of heven we may not in any condycion breke
this gentyll lawe / for who so ever be founde as a trasgref
sour of it shall deserve gret indignacion of god / who bres
keth this lawe of crist / truly they whiche p[re]sume & be mo
re bolde to synne bycause the mercy of god is so prompte
& redy. Let vs all therfore beware for þ[is] reuerence of the
dyede full maieste of god / & ever apply our selfe to do after
his mercyfull lawe. For if we now in this tyme of grace
breke his cōmaundementes our trasgressions be so mos
te the more / not withstandinge if at any season for lacke
of takynge hede or by our freylte we do a trespassse ayenst
his goodnes let vs neuer despayre of forgyuenes nor go
butterly awaye from our blessyd lord / but stycke fast / lene
to hym / and holde vp our selfe in truste of his mercyfull
forgyuenes lyke a poste set to a walle all thowghe it seme
to holde vp that walle / yet the poste hath more socoure
from fallynge downe by the walle than the walle hath
by it / for if the walle were not that poste shold soone fallye
pe to the erth. Lpke wyse if we wyll lene cleane / or stycke
fast with a stedfaste mynde and truste in the grette me[er]cy

of almyghty god in manner as we myghte holde hym
vp in vs/ we shall be susteyned and supported in oure soe
doynge rather by hym/ than may we save well this that
foloweth. Et propter legem tuam sustinui te domine.

Nether to we haue shewed that neyther our synnes
nor the rightwysnes of god/ neyther the ordynan-
ce of his lawe may withstonde/ but alway true penytens
tes shall haue forgyuenes. Now in this seconde place we
shall make demonstration of the same by his owne wor-
de & promyse in holy scripture. All though we maye shew
we moche for it in scripture/ yet this one shall now suffy-
se. God almyghty promysed by his prophete Ezechyell
euery true penytent wyllynge to forsake his synfull lyfe
sholde haue forgyuenes / and neuer after his wyckednes
to be layde to his charge. These be his wordes. **Q**uertimini
et agite penitenciam ab omnibus iniquitatibus
vestris et non erit vobis in ruinam iniquitas. Be ye tur-
ned frome your synfull lyfe doo penance for youre syn-
nes and they neuer after shall be imputed to you/ ye shall
neuer be dampned. May ony synner be he neuer so wyck-
ed fall in despayre remembryng with stedfast hope this
generall promyse made by almyghty god/ what dothe
synner drede more than eternall dampnation/ by whose
auctoryte shall he suffre that payne but onely by the au-
ctoryte & comaundement of almyghty god / if god com-
maunde it there is no remedy/ no fleyng may serue/ no
socour may than be had/ for his comaundement must ne-
des be obeyed & abyde by/ but almyghty god of his good-
nes comaunded rather the contrarye/ saynge. **Q**uertimini
et agite penitentiam. &c. Be ye turned from your synfull
lyfe do penance for all your offences/ & ye shall neuer be
dampned/ take hede these be his wordes. Shall we not

byleue them/bé they not wyrtten to all synners / Shall we
not gyue credence to almyghty god. Truly we must ne-
des byleue what soeuer he sayd. *Quia fidelis dominus*
omnibus verbis suis. For god is true in all his wordes
lete vs therfore truste veryly in his saynge / and in hope
of the same lete vs holde by our selfe from fallynge in to
the depe dungeon of dyspayre / & every one of vs may say.
Sustinuit anima mea in verbo ei⁹. My soule is socou-
red from dyspayre by stedfast hope & trust in þe pmyse of
almyghty god. His grete power doth moche fortify his
pmyse / for if god were not almyghty ever without chaū-
ge he myght not alwaye kepe his promyse. We se by expe-
ryence that the promyse and purpose of men be dayly &
hourly chaunged / somtyme for lacke of myght / wantyn-
ge of good / and somtyme by cause the lyf of men is made
shorter by weykenes of nature & they may not perfour-
me theyr promyses. It is a comyn prouerbe. *Homo pro-*
ponit & deus disponit. Man purposeth & god dysposeth.
truly almyghty god may at his pleasure turne and dys-
seuer þe purpose & entent of every persone hygh or lowe /
pooze or ryche. He hath so moche strength / so grete power
that no creature may withstāde it. Saynt Doule sayth.
Voluntate eius quis resistit. Who may resyst þe wyll of
god. And in an other place. *Scio cui credidi et cert⁹ sū*
quia potens ē depositū meū seruare. I knowe in whome
I haue beleued / and am sure he is of power to kepe his
pmyse with me. Not onely saynt Doule affermeth this /
but also all holy scripture. It is wyrtten in the boke of sa-
pyence. *Respice filij nationes hominū et scitote quia*
nullus sperauit in domino et confessus est. All people ta-
ke hede and knowe for a surete that frome the begynnyn-
ge of the world vnto this houre neuer creature puttynge

his hole trust in our mercyfull lord god was utterly rō-
founded. If we sholde trust to haue forgyuenes and ob-
teyne it not / were it not a grete confusyon to vs. What
myght be a greter rebuke or shame than to stonde before
the terryble face of almyghty god / in the p̄sence of his
aungelles and all the hole company of heuen / trustyng
to be one of theyr nombze / not withstandyng Impul-
sed and casten downe in to eternall dampnacyon / truly
none so grete cōfusyon. Alas what shal we wretches do /
what more shameful and opprobrious thyng may hap-
pen to any persone than to shamefully confounded in the
p̄sence of so glozyous a multytude. O moost mercyfull
lord thy scrypture shewed neuer creature was confound-
ed that trusted in the. Nullus sperat in domino & con-
fusus est. No persone trustyng in god was at any tyme
confounded. O moost meke lord shall we be fyyst brought
to confusyon. Peraduenture we be not so sorowful and pe-
nytent for our offences as other nacyns were / not with-
standyng our desyre is to be as penytent as they / our wil
is good / we wolde sayne be true penytentes. And if our
sorow and penaunce be not so grete as they ought to be /
blyssed lord thy goodnes maye encrease and make it
more. Therfore we mekely beseeche the graunt vs true
and suffycient penaunce / wherby we may verely truste
to be the chyldzen of saluacōn accordyng to thy promyse
Also that we maye haue full confydence in thy infinite
power by which thou may truly kepe thy sayd gre-
te promyse / to the intent all we may saye. Sperauit ani-
ma mea in domino. The hope and truste of my soule is
all hole in our lord / percase / so me persone wyll saye. I
knowe wel god is true & myghty to fulfill his promyse.
Also I doubt not in the perfourmyng of the same. But

whan almyghty god hath ones forgyuen a synner it is
suffycient for obseruynge his promyse. And if the syn-
ner fall agayne god is dyscharged and no more bounde
to forgyue hym. Wherefore some man wyll thynke thus
in hymselfe namely whan our aduersary the deuyl put-
teth suche a thought to his mynde / wherby he maye the
sooner bynge hym to dyspayre / who so euer thynketh so
thynketh falsly / as we shall proue. For in þe gospell of Lu-
ke we be taught to forgyue not onely one tyme / but as of-
ten as our neyghboure offendeth agaynst vs. Our say-
our sayth. *Si peccauerit in te frater tuus increpa illi /*
& si penitentia egerit dimittito illi: et si septies in die pec-
cauerit in te et septies in die conuersus fuerit ad te dicēs
penitet me dimittite illi. If thy brother trespasse agaynst
the blame hym charitably / & if he be sorry for his trespase
forgyue hym. Also if he offende leue tyme on a day & as
many tymes aske forgyuenes / so ofte forgyue hym. By
these wordes we be comaunded to forgyue with all oure
herte vnfeynedly as ofte as our neyghbour or euery Cristen
doth a trespase ayenst vs. Shall god be moze meke than
man he must nedes. Shall man forgyue sooner than al-
myghty god: nay truly. For syth all mekenes / mercy / py-
te / & all goodnes is specially in god / who may be so meke
& mercyfull as he is. Our sayour sayth. *Nemo bonus*
nisi deus. No man is good but onely god / that is to saye
no man is so vtterly pure without dissimulation / with-
out spot of malyce as is almyghty god. In so moch ther-
fore as no creature is without synne / & yet one wyll forgy-
ue another. Noche more þe god of all goodnes that is so
cleane without spotte or blemyshe of malyce must exten-
de his mercyfull dede so oft as we be penitent & aske for-
gyuenes. whiche he promysed sayenge. *Dimittite et dis-*

mittet vobis. Forgyue and ye shall be forgyuen. And in
an other place. *Qua mensura mense fuerit: remittetur*
vobis. Euen as ye do to other so shall ye be done to. By
this ye may se that they erre moche & go from the trouth
whiche thynke almyghty god wyll not forgyue more
than ones. For though we synne neuer so greuously and
ofte / if at any tyme by penaunce we wyll turne agayne
to hym/meekely askynge forgyuenes/it shall not be deny
ed vs. But of a trouth we must aske mercy or we dye/for
by cruell deth the lyght of the daye the tyme of forgyue
nes is vtterly taken away from vs. And darkenes of þ
nyght is comen/in the whiche no creature can do þ thyn
ge wherby he shall obtayne mercy. Of this sayde nyght
our sauoure shewed. *Veniet nor quando nemo potest*
operari. The nyght shall come whan no man may wor
ke or do any thynge profytable for hymself. Therefore as
longe as we be lyuynge in this myserable lyfe/that is to
saye frome oure natyuyte and firste comynge in to this
worlde vnto the tyme that we shall dye/soo longe is the
tyme wherin oure penaunce maye be acceptable vnto
god/ and truste verily to haue forgyuenes. This daye
or tyme of mercy is parted in. xij. houres as it is shewed
by a parable in þ gospell of Iohn. If thou þ arte truly
penytente wyll come att any of these houres / almyghty
god shall not forsake the/ whether thou come erly or la
te / truste verily of forgyuenes for the askynge. Dye
not the these in the houre of his deth obtayne mercy as
soone as he called for it. Jonas also beyng in leoparde
of deth. Ezechye in lyke wyse whome all þhyzysens
Juged to dye was forgyuen. Nabugodonozor whiche
ofte forsake and ofte turned agayne to hym/dyd not our
merciful lord forgyue all his trespase. The prophete Da
u. iij.

uyd in lyke maner after he had comytted adultery and
manslaughter/ yet he felle agayne to synne / was not al-
myghty god mercyfull to hym in dede whan mekely he
knowleged his greuous offences. Who dare now be so
bolde to saye that god wyll not forgyue the synner more
often than ones. It is wyten. In quatuor hoza inge-
muerit peccatoꝝ saluus erit. At ony tyme whan the syn-
ner is soꝝy for his offence/ he shall not be dampned. Ther-
foze euery houre/ erly oꝝ late/ who so euer is penytent in
this lyfe maye truste verily to be forgyuen of our meke
loꝝde and mayster. To the whiche oure prophete exhoꝝ-
teth vs sayenge. *A custodia matutina usq; ad noctem
sparet israel in dñio.* Euery true penytent truste in our
loꝝde both erly & late/ that is to saye in euery aeger from
the firste houre of our comynge in to this worlde/ vnto þ
last whan we shall dye. Euery true penytent may be cal-
led *Israel* / a man seynge god / trustynge to haue forgy-
uenes of hym. We now may be in surety that almyghty
god shall be mercyfull to all true penytentes. first by cau-
se of his promyse/ seconde for he is almyghty / wherby he
maye at all tyme perfourme the same/ thirde bycause he
is so gentyll and euer redy to forgyue/ now laste we shall
shewe that same vnable to be spoken of. *Quia apud do-
minū mīa.* The mercy of god can not be but grete/ it can
neuer be lymyt to any creature. Euery thyng that is ly-
tell & lymyt to a certayne tyme oꝝ nombꝛe/ also by addy-
cion oꝝ dymynucion maye be made moze oꝝ lesse/ lacketh
perfection/ it must nedes be imperfyte. But all that is at-
trybute oꝝ spoken of god is perfyte/ Therfoze his mercy
can not be but grete & infynyte both in tyme & nombꝛe/
whose gretenes hath none nede. As it is wyten. *Secū-
dum magnitudinē illius ita et misericordia illius cū ip̃s*

soft. Lyke as his power and myghte is without ende/
so is his mercy. And that his power is infynyte scripture
sheweth. Et magnitudinis eius non est finis. The
power of god is interynnable/ or without ende. Therefo
re his mercy must nedes be infynyte/ & alwaye one ney
ther more ne lesse. As saynt James sayth. Apud deum
nulla est transmutatio nec vicissitudinis obumbratio.
All thyng in god is alway one without chaunge David
in lyke maner sheweth in a psalme befoze rehersed. *
Tu autem idem ipse es. Blyssed lord thou arte with
out mutabylyte/ peradventure Dauyd ment the same in
this psalme in so moche he expresseth noo tyme but spe
keth absolutly. Quia apud dñm misericordia. Take
hede he neyther sayth the mercy of god is/ was/ or shalbe
sygnyfyenge that it is infynyte. Lyke as his super excel
lent mercy may not be comprehended i measure ne nom
bre assemblably it maye not lymyte to ony certayne tyme.
But alwaye euery houre/ euery moment whan the
synner is apte to receyue it/ almyghty god shall be redy
to graunte his desyre. Whiche holy scripture in an other
place sayenge. Quis inuocauit eum & desperit illū quī
pius et misericors est de⁹ & remittet in die tribulationis
peccā. Almyghty god neuer dyspyled creature that asked
forgyuenes/ for he is so meke & mercyful/ redy to forgyue
whan the synner is contryte for his synfull lyfe. O swete
worde/ more sweter than hony & suger/ blyssed lord gyue
me grace to make recognyssion and haue it in experyence.
Thou neuer dysposed creature that asked mercy by
cause thou arte meke & mercyful/ redy to forgyue them
that be sorowfull for theire offences. It is not spoken so in
thyne holy scripture. Is not thy saynge true/ dyde thou
not make vs of nought. Doo we not dayly aske mercy/

shall we onely be expelled / of a trouthe our synnes be grete / but thy mercy exceedeth all gretenes & inclure. Our trespasses be many but no nombze is of thy mercy. Our synnes many tymes be renewed after thou hast forgiven them / not withstandynge good lord thy mercy is lymyt to no certayne tyne / but euer redy to be receyued by us & by of all þe be penytent. **Q**uia apud dñm mīa. for the mercy of god is infynyte. Many tymes one person may haue pyte on an other / & yet helpe hym nothyng at all / as thūa. A pooze man perauenture gooth in to a pryson where he seeth many prysoners soze punysshed with fetters & other engysnes / by þe sight he is moued with pyte & mercy / not withstādyng he hath not wherwith to helpe them. If almyghty god were in lyke cōdicyon / his mercy shold lytel profyte us. But he is not pooze / he is moost ryche. In his treasoure hous is rycheesse innumerable / wherwith also he may redeme all þe world from þe pryson and captyuyte of the deuyl. The ryches conuenient for this redempcyon is no corruptable golde or syluer. As saynt Peter sayth / it is the very innocent and precyous blode of þe incontamynate lambe Ihesu cryste the onely sone of þe fader whiche made & ordred all other thynges in the world by measure / weyght / and nombze as scripture sheweth. **O**ia feci i numero pōdere & mesura. The physycyan also cōmaūdeth a man to be let blode by a certayne mesure or quantite. Not withstandynge our blessed lord shed his blode so plenteuously without mesure / þe no droppe was left in his body. And in probacyon of the same bothe blode & water yssued from his herte / where as ones shedynge had ben suffycient for þe redēcyon of all synners (all though they be innumerable) yet he was not soo content but with his owne wyl suffred to haue it

that not of his moost precious body many mo tymes
for our redempcyon. For anon after his byrthe in his
moost tender age he was circumcysed/ & the fleshe of his
prync parte cut with a sharpe stone/ whete his precious
blode flowed out suffyciently for þ redēcyon of all syn-
ners. Agayne it was shedde before his passyon whan he
prayed to his fader on þ moūte. At þ tyme his manhode
was in so grete agony þ the swete yssued out fro his face
as it had ben droppes of blode fallynge downe to þ groun-
de. Thyrde whan he was boūde naked to a pyllet & cru-
elly beten with scourges/ agayne he bled on euery syde.
Fourthe whan his crowne made of sharpe thornes was
fast thyrst on his heed & perced it throught on euery syde/
his blod ranne downe habundauntly by his heere/ eyen/
forheed/ & his chekes. fyfth whan after the Jewes had
scourged hym they dyde on his clothes agayne whiche
cruel soze to his holy body on euery parte whā they shot
de be done of his woundes were so renued þ the blode yf-
sued out afreshe as it had neuer done so before. Sytte
whan cruelly without mercy oꝝ pyte his moost tender bod-
y so soze beten was lyfte vpon the crosse/ there violently
nayled bothe handes & fete with grete & boystous nayles
of yren. ¶ Inflexyble & meruaylous cruelte of þ Jewes/
how swyftly came þ blode out at tyme from those large
and grete woundes. Seuenth whan after all these his sy-
de was opened with a sharpe spere/ so grete a wounde was
than made þ no blode was lefte in ony parte of his moost
precious body/ in wytnes wherof water anon yssued out
with blode. These be þ rythes/ this is the treasure wher-
with þ radison of our redēcyon was payed/ as wel for syn-
ners þ ben past & goone out of this worlde as for vs þ are
now alȳue/ also for theym whiche be to come / and for all

that wyll aske mercy and forgyuenes with true penance.
This moost pꛛecyous blode was shed without mesu-
re/ without nombꛛe/ as we reherſed ſeuyn tymes whiche
ſygnyfyeth all tyme to thentent our ſynnes be they neuer
ſo grete & many ſhall in euery houre/ euery moment by
the vertue of this pꛛecyous blode be clenſed/ done away
& we to be parte takers of this redempcyon ones done if
at any tyme in this lyfe we come to almyghty god with
true penaunce askynge mercy for our offences. One drop
of his blode as ſaynt Barnarde and ſaynt Anſelme be-
reth wytnes had ben ſuffycient for the redempcyon of al
the world/ alſo of many worldes/ what may be ſayd of all
his pꛛecyous blode ſo ofte ſhedde. Shall we not ſaye our
redempcyon is perfourmed too the vttermeſt / whiche
oure pꛛophete wytnelleth by theſe wordes. Et copioſa
apud eum redemptio. Therfore ſythe the mercy of god
is ſo grete/ and our redempcyon ſo plenteuous/ who may
diſpayre. Namely where we knowe for a trouthe that
almyghty god/ of his owne voluntary wyll and gracy-
ous volunty bothe redeemed vs and wyll exerceyſe his
mercy whan we do aſke it. Soonoo faute is in almygh-
ty god/ but onely in the ſynner if he be dampned. For of
his grete mekenes and haboundaunt mercy he wyll not
that any creature peryſhe/ as ſaynt Peter ſayth. but all
to be penytent and retoꛛne frome theyꛛ ſynfull lyfe. Al-
myghty god withdraueth þe rygoure of his ryght wyſ-
nes & is alway ſoredy to forgyue & he coueyth moꛛe his
mercy to be magnifyed than the power of his Juſtice.
were it not a grete blépſhe to þe power of a kynge/ wolde
not the people ſay ſhyldly behynde his backe if he pꛛo-
myſed openly to be venged on his enemyſ / and in con-
cluſyon wolde not perfourme it. It is a comyn pꛛouerbe

Uerbu regis stat oportet. A kynges worde must stan-
de. Our moost myghty lord in whome is all strengthe
that by his prophete to destroye his enemyes. Not with
standynge whan he had all sayd regarded moze/toke mo-
re hede to she we mercy than to his wordes or the wordes
of his prophetes. In so moche many of the prophetes set-
tyng moze by theyr owne credence than by the saluacion
of the people fledde / wolde not she we as they were com-
maunded. The prophete Jonas after our mercyful lord
had deliuered hym from many grete perylles (as ye ha-
ue herde) was sent agayne to the grete cyte of Nynyue to
she we the people it sholde be destroyed within forty day-
es / whan the Nynyuytees herde hym say soo / the kyng
with all the people began to fast. Clothed them in byls
gramentes and were grete ly penytent for theyr unkynd-
denesse agaynst almyghty god / as we declared in a psal-
me before Almyghty god / seyng theyr grete penaunce
hadde mercy on theym / withdrew his yere & wolde not
do as before he thrette by his prophete Jonas. Beholde
the grete mercy of almyghty god our lord. Whan Jonas
vnderstode this / called to remembraunce the forty dayes
almost gone / perceyued nothyng to warde accordynge
as he dyde threte / thought his credence shold neuer after
be sette by amonge þe people / was sore vexed in hym selfe
that god hadde so greuously entreated hym / and sayde.
Good lord dyde not I fere this mater or euer I toke by
on me to she we the people thy commaundement / & for that
cause I fledde / knowynge ryght well thou arte so mercy-
full / meke pyteous / pacyent and gentyll of thy selfe / that
whan the people call to the for mercy thou wyll forgue
theyr offences. Now blyssed lord syth it shal be thus. I
pray the suffice me noo longer for to lyue. I desydere to

byt moost of ony thyng. O grete dyuersyte betwene þ
condycyon of god and man / Loke well vpon the contra
ryete of theyr mekenes. This mortall man Jonas lo
ued soo moche hym selfe that is thought was more to ke
pe his credence vndefyled / than to shewe pyteozmercy
vpon other. But almyghty god the whiche is immortal
suffred rather his credence to be hurte than for to be vn
merciful vpon þ penytent people. He made a shorte and
swete vnto Jonas / & so left hym sayng. Jonas hast thou
a ryght wysse cause to be wroth. After this Jonas descen
ded & went downe a lytel from þ cyte / & made hym a shad
dowynge place for his defence agaynst þ radyaunte heet
of þ sonne in the syde of an hylle / there abydyng to here
what shoulde fortune & happen after. Almyghty god seyn
ge this wolde gyue hym monycyon of his grete folysh
nesse / caused an yue tree to sprynge vp sodaynly rounde
about his boure wherof Jonas was very gladde & toke
grete pleasure by the same yue tree. But almyghty god
whiche purposed another thinge to be shewed by this de
de / wolde not longe suffre Jonas to haue his pleasure & so
lace of it. The nexte nyght than. solowynge he created &
made a worme þ dyde gnawe þ rote asonder of þ yue tree
and anone as the sonne began to shewe the operacyon of
his heet / it wydzied and dyed awaye. Than Jonas had
not soo grete pleasure in the sodayne spryngynge of that
tree but his sorowe was moche more for the dystruccyon
of the same. In so moche he decreyd with hym self what
for the heet of þ sonne / and for anger so to deye. Our mer
cyful lord seynge that Jonas was so sore troubled in his
mynde on a seald said vnto hym. Hast thou yet a lust can
se to be angry. The losse of this yue tree whiche thou ne
uer bzought forth by thyn owne labour / neyther made

it to growe maketh the sope full/so daynly it sprange &
so daynly it perished. Thou soze weest now bycause it is
wydyed away/mayst thou so doo of equyte / if the losse of
one yue tree whiche thou neuer made be so paynfull to þ
that not I soze we þ dysturbon of .xx. C. M. soules crea
te by myn owne handes. So many be in this cyte ther
fore suffre me to loke vpon the saluacyon of so many sou
les lyth one yue tre was to the so grete pleasure. O grete
mercyfull dede of our lozde shewed vpon his creatures.
O inestimable mekenes. O mercy so grete whiche no tō
gue can expresse. Be creatures neuer so vngentyll/mercy
lesse/neuer so wycked/ not withstandynge he is soze to se
them perished/ if after theyr grete offences they wyl loke
vpon almyghty god agayne by true & herty penaunce/
he wyl gladly admyt them to forgyuenes/also mercyful
ly he wyl take them to hym / & make them parte takers
of that noble redemption whiche was perfourmed with
the treasure of þ pprecyous blode of his lone Ihesu Cryste
accorpyng to oure prophete sayenge thus. Et ipse re
dimet israel ex omnibus iniquitatibus eius. He shall
make every penytent persone parte taker of his redemp
cyon ones doone whan soo euer the synner wyl dyrecte
his penytent eyen vnto hym/soz than þ synner may wel
be called Irahell/a man seyng god / wher as afoze by
synne he torned hym selfe away fro that moost mercyfull
lozde. Nowe lete vs conclude this sermon with a shorte
reherfall of the same. All ye that haue herde what we ha
ue spoken in it. I pray you remembze yout selfe by how
many degrees/and how peryllously every synner descen
deth slippeth downe so daynly without he take hede to
warde the depe pytte of helle. Therfore doo penaunce in
this lyfe as soone as ye may/ & beseeche almyghty god to

accepte your penaunce. Truste veryly (if ye so doo) ney-
ther youre synnes/ nor the ryght wysnes of god/ neyther
the ordynaunce of his hooly lawe shall withstande/ but
ye maye ever be in a suerty to haue forgyuenes/ first by
his promyse/ by his grete power wherby he maye obser-
ue the same/ laste bycause he is so redy to forgyue every
houre/ and every moment without doubte every synner
be he neuer soo wyckyd by these grete benefaytes of al-
myghty god may truste veryly to haue forgyuenes if he
do penaunce/ and holde by hymselfe by the grace of god
from fallynge downe in to the depe dongeon of dyspayre
whiche our lord Ihesu criste graunte vs. Amen.

Domine exaudi. posterior.

Our sayour Criste Ihesu shewed in a Gospell
of Luke/ that a certayne man hadde two sones/
the yonger of them desyred a porcyon of his fa-
ders substance/ whiche he obteyned and had.
After that he went in to an other regyon ferre from his
fader/ and there lyvinge bycously spent the sayd porcy-
on of his goodnes. Whan this substance was after this
maner myspent and gone/ fortunied grete hunger to be
in that regyon/ than he beyng poore and nedy put hym
selfe in seruyce with a certayne cytezeyn of that countre.
This cytezeyn his mayster sent hym vnto a bylage the-
re to kepe hogges/ where he was soze vexed with hunger
In so moche that he coude not haue his fyll of pelen and
oke cornes/ that befoze his face dayly the swyne dyde etc
At the laste remembred hym selfe inwardly/ and the my-
sery whiche he suffred/ thynkyng agayne on his faders

householder how plentifully every seruant hadde/ also
how the least page in that house were serued with mete &
drynke/ & in the meane tyme perished in a straunge lan
de for hunger. For this he made couenaunt with hymself
shortly to departe from thens/ to go agayne to his fader/
knowlegynge his faute and mysuynge/ askynge forgy
uenes/ and more ouer praye his fader to take hym onely
as his seruant/ vnworthy to be called his sone from that
tyme forwarde. Whan he toke his Journey retournyn
ge home/ it fortunied soo his fader clyped hym comynge
aferre/ & anon moued with merrye & faderly pyte/ wente
to mete hym. At theyr metynge toke hym aboute the ne
cke and kyssed hym/ commaundyng his seruantes to put
vpon hym newe clothes/ & make redy a grete feest. Laste
it is shewed with what soft wordes this good fader swa
ged and peased the malycious Indignacion of his eldest
sone / that envyed the forgyuenes of his yonger broder.
These ben the wordes of our sauour Criste in a gospell
spoken to thentent no man sholde doubte or be ignorant
How grete mercy of oure heuenly fader is shewed vnto
penyitent synners. This prodygall childe toznyng agay
ne vnto his fader/ sygnifyeth the penyitent synner beyng
in a straunge regyon ferre from the fader of heuen/ thes
re mysuynge his many folde grete benefeytes/ & att the
laste retourned with sorowe & penaunce/ askynge forgy
uenes for his offences. Truly all we ben children of the he
uenly fader/ & who someuer of vs folowe worldly vani
tees/ ones brought in to the vslage of the same by the inor
dynat volupty of synne/ without doubte he is than gone
in to a straunger countree ferre from the fader of heuen.
Every synner by synne goth away ferre fro god/ and the
lenger that he cōtynueth in it/ the serder is his departyn

ge from that blyssed lord. He destroyeth the substance
frely gyuen vnto hym by mysusynge the gyftes of god/
& folowynge þe sensual appetyte of his body. No doubt
of that persone is so sore crucyfyed in this lyf with insat-
yable hunger/ whose appetyte is moche desyrous & yet mo-
re & more to vse the transytory pleasures of this worlde.
Whob en the cytezeyns of this regyon/ truly none other
but deuyls/ whom saynt Ioule calleth the gouernours
of this world. And whan so euer any of vs fall in to syn-
ne he putteth hymself in seruyce with one or other of the
Than he as mayster sendeth hym i to his byllage. Eues-
ry euyl cōpany may be called a byllage of þe deuyl. So
many byllages of this regyon there be/ as are euyl cōpa-
nies in it. The synner is sent to kepe hogges/ whan his
mynde & studye is all set to satysfy hymself in the vncle-
ne cōcupyscence of the fleshe. Also he conceyted to haue
his belly full of pelen by dyspyllynge of the holy fode of ces-
lestyall doctryne/ & is desyrous to vse the vncleane pleasu-
res of the body/ whiche can not satysfy hym. Moreouer
he is retorned vnto hymself by makynge an inwarde ser-
che in his conscience with a deuote remembraunce of all his
offences done/ wherby anon he calleth to mynde þe good-
nes of almyghty god shewed vnto hym/ & his owne vni-
kyndnes ayenst his lord & maker. Also perceyueth þe fel-
lycete of them whiche be the true seruantes of god & con-
trarye to þe fyllycite/ he knoweth his owne wretchednes.
Thus he dampneth his owne erroure gretely repentyn-
ge his grete folyshenes/ & is reyled vp agayn by true ho-
pe of goddes mercy. He ryseth vp from the fylthynes of
synne & cometh towarde the heuenly fader with the step-
pes of his soule proclaymyng hymself synfull & vnkyn-
de/ vnworthy to be called his sone/ & mekely besechyng

to be taken as a seruant. This most mercyfull fader our
 lord god beholdynge his sone comynge a ferre / preuen-
 teth hym with his grace / he maketh no taryeng but shor-
 tely goth to mete hym / shewynge hymselfe faintly cry &
 maketh demonstracion of a pte forgyuenes / byngeth
 hym in to his hous / clotheth hym with the garment of
 grace. Maketh hym parte taker of þe sayne calfe for our
 redempcion / our sauour Ihesu criste. And last he causeth
 all his aduersaries vtterly to go away from hym. Fou-
 re thynges there be whiche we may well consyder both
 in the prodygall childe / and also in euery penytent syn-
 ner. firste the ferre goynge awaye from his fader. Se-
 conde the maner of his comynge agayne. Thirde what
 he shall aske of his fader. And fourthe what rewarde he
 shall receyue in conclusyon / whiche foure by goddes hel-
 pe shal be declared by orde in this penytency all psalme
 folowynge. And for this purpose we shal make our pray-
 ers vnto that blyssed lord. firste let vs call to remem-
 braunce by what maner / and in what maner wyse this
 prodygall childe came to his fader. No doubte of his co-
 mynge agayne was with grete repentaunce and shame
 of his synfull lyuynge / in so moche he knowynge his ow-
 ne vnkynndnes and indygnite had leuer be called a ser-
 uant than a sone / saynge. Non sum dignus vocari fili-
 us tuus. Fader myn offence is so grete agaynst the that
 I am not worthy to be called thy sone. Dere frendes let
 vs haue the same affeccion. Lete vs remembre the bene-
 fytes of god gyuen vnto vs. Agayne let vs call to myn-
 de our vnkynndnes / our synnes / oure vnthyrfty lyuynge
 and be a shamed in our abhomynacions. Lete vs be pe-
 nytent and with true repentaunce saye / we be not worthy
 to be named the chyldren of almyghty god / to whom we

haue made our selfe so vnlyke by synnellete vs not name
hym our fader with our polluted mouth / but mekely call
hym our lord saynge. *O* he exaudi orationē meā. *L*ord
be here my prayer. Two thynges of a lykelihode shold
withstande & be agaynst that synners be not herde so soo-
ne as they shold be. fyrst þe trowth of almyghty god / secōd
be his right wysnes his trowth where he thret synners to
deye eternally / his ryght wysnesse wherby he ordeyned a
due payne of very ryght for every synner accordynge to
his deseruyng. But doubtlesse neyther of these may let
vs to be herde / but rather they be our helpe and socour
wherby our mercyfull lord shall grue audyence vnto vs
Not withstandynge eternal punysshement is promysed
to all synners. But agayne this in trowth / if they wyll
be retoynded from theyr synfull lyuynge / they shall be res-
ceyued vnto grace. And theyr synnes neuer after shal be
cast in theyr teth / but must nedes be true. For almyghty
god affermeth the same. Therfore of a surety bothe eter-
nall payne & also forgyuenes be promysed vnto synners
but how / verily thus. Eternall dāpnacyon is promysed
to suche as wyll not retoyne & be penytent for theyr syn-
ne. And to them whiche be repentant and sorowfull for
theyr synnes with a full purpose neuer after to offende / is
promysed forgyuenes. Almyghty god sayth. *Q*uando
cunq; n. peccatoꝝ ex corde ingemuerit oī iniquitatum
zūis non recordabor. Whan so euer a synner is very con-
tryte and sorowfull for his synnes / I shal neuer after call
theym to mynde. Therfore let vs hertely desyre of our
mercyfull lord that he vouchesaue to here our peticyon
made with a penytent hert to thentent his owne forsayd
wordes may be verfyed on vs. *F*urib; percipe obles-
trationē meā in veritate tua. *L*ord take vp my prayer

mercifully accept it/ graunte me forgiveness of my syn-
nes lyke as thou graunted to all true penitent synners/
whiche graunt may neuer be vntre. It may not be broken
in any condempcion. Also þ rightwysnes of god is not so gre-
tely to be feared of wretched synners/ namely of suche as
hath taken vpon them the ryght way of lyuynge/ that is
to saye after goddes lawes/ & be truly repentaunt for the-
yr offences done & past/ the sayde rightwysnes is vnto
all those rather a grete helpe & socoure/ for almyghty god
of his fydelite and Justyce must nedes forgue them þ
be confessed truly and with a good wyl do penance for
theyr synnes. Saynt Iohan the euangelyst sayth. Si
confitemur peccata nostra fidelis est deus & iustus vt re-
mittat nobis peccata nostra & emundet nos ab omni in-
iquitate. If we truly confesse our synnes & be sozowfull
for them. Almyghty god of his fydelite and rightwys-
nes is o' power and wyl to forgue vs and at his pleasur
et may purge vs from all our iniquite/ for this cause lete
vs instantly aske of hym to be herde in this rightwysnes
sayenge. Exaudi me in tua iusticia. Lorde here me gra-
cyously lyke as thou arte true and rightwyl of thy pro-
myse. Further/ perauenture we shal gyue accompte of his
substaunce receyued of our blyssed lord which we haue
spente and dystroued lyuynge after þ vnlawfull sensua-
lyte of our bodyes/ lyke as the prodycall chyld vsed hym
selfe. O whiche of vs can saye kut he hath receyued of al-
myghty god many grete benefaytes and gyftes bothe in
soule and body with other. But fyrst lete vs remembre the
grete benefaytes of god in thynges concernynge the body
as a socoure/ without the which it coude not lyue. God is
many true and faythfull seruauntes of god be there in þ
worlde the whiche lacke byede wherby they myghte re-

preſſe theyr hunger/ Drynke ſoꝛ to ſtaunche theyr thurſt.
Clothes ſoꝛ to couer theyr nakedneſſe. Fyre ſoꝛ to aſwage
theyr grete colde. Beddes to reſreſſhe theyr weyꝛ lymmes
How many alſo want lyberte beyng in pryſons ſoꝛe bou
de/ perauenture with chaynes of yren/ harde it is to nom
bze them. But contrary wyſe cloued be god/ we be not ſo
hardly beſtadde we neyther lacke meet drynke/ clothes/
fyre/bedde/noꝛ lyberte/ but i every neede all theſe be habũ
dauntly redy ſoꝛ vs at hande. To aſwe our hũger we ha
ue grete plente of delycate metes. Agaynſt thurſt we ha
ue dyuers kyndes of drynkes. To couer our nakednes
dyuers apparayll. Agaynſt þ bytter colde ſtormes/ ſe wel
at þ full to make fyre. And ſo oft of our pleaſure is to lye
downe & reſt vs / we haue a ſoft bedde well decked with
goodly couerynges/ we haue lyberte to go where wyl ey
ther on hoꝛs backe oꝛ on fote/ we be neyther teyed by the
handes ne fete. Suche as are ſtreghthly kept in pryſons
ſet in a ſynkyng deſke dongeon/ boude with fetters of
yren/ & ſoꝛ lacke of meet / lyke to deye ſoꝛ hunger/ naked
without clothes/ in þ ſharpe colde wynter no fyre to ſoꝛ
coure them. Theſe plones haue good cauſe why to know
how grete and pleaſaunt theſe ſayd benefaytes be. Lete
vs now ſpeke of the goodnes longinge vnto the body as
membꝛes vnto þ ſame/ how many lacke theyr armes/ fe
te/ handes/ and other fetures of theyr bodyes/ & how ma
ny haue theyr armes brocken/ elles þ fleſſhe eaten awaye
with dyuers ſoꝛes and infyrmytees/ how many be depꝛy
ued fro theyr beaute whiche ſomtyme were well fauou
red of face/ and wel proportioned in every party of their
bodyes. How many lye in ſtretes & hye wayes full of car
buncles & other vn curable botches/ whiche alſo we day
ly perceyue at our eye greuous to bechold/ how many be

crucifyed in maner by intollerable aches of bones and
Joyntes with many other infyrmytees. And how may
I praye you be blynde/deef/ & dumble. Suche as are
troubled in this maner with these incomodytes rehers
red/ vnderstande perfytely þ comodytees wherwith we
be endewed. Selyde these þ whiche be vexed with þ frē
che pockes/pooze/ & nedyllyenge by the hye wayes styne
bynge and almoost rotten aboue þ grounde/ hauynge in
tollerable ache in theyr bones/ perceyue how moche we
be bounde to our blyssed lord for his manyfolde grete be
nefaytes gyuen vnto vs. Last the goodly and prouffyta
ble gyftes gyuen vnto the soule be many/ & moche to be
made of. We may se innumerable creatures that wante
reason/memozy/and lyberte of wyll which thze be partes
of the ymage of god/ wherwith the soule of man is made
noble. We se also many that haue these gyftes/ not with
standynge they wante þ good vse of them/ as thus/ they
neyther can speke nor do any thyng in a conuenient or
dye. Some there be whose wytte is so dul þ in no maner
they can not perceyue a thyng thought vnto them. Ma
ny haue so flypper a mynde that can not kepe in memozy
a thyng shewed vnto them/by þ space of an houre. The
wyll of some is so croked/so frowarde/so intractable that
in what company so euer they be/ it is greuous and tedya
ous vnto them. I spake not yet of folyshnes/impudent
affeccyons and other byces whiche doubtles be grete in
comodytees vnto vs/and theyr contraries are merua
lous grete benefaytes. How grete benefaytes they be is
receyued by the natyfe folyshnes of þ sole whome day
ly we beholde whiche sholde be in wozs condycyon than
any vntreasonable beest if he myght haue his owne wyll
ferther. Of whom hadde we the benefaytes/ who gaue

them vnto vs/truely our moost louynge fader almygh-
ty god. It was our fortune to haue this goodly porcyon
of substaunce / these ryche treasures whiche peragenture
many of vs hath spent & destroyed vnproufytably / not
alway to the honoure & pleasure of our blyssed lord: but
contrary wyse rather to his shame and rebuke / so moche
as lyeth in vs. Alas what shall we doo / how shall we be-
haue our selfe whan our fader & lord shall aske accompt
at the dyedefull daye of his streyte Jugement how we ha-
ue ordred our porcyon of substaunce / euery mā accordynge
to his receyt. Therfore let vs come before our sayd fader
by true confessyon & penafice for our synnes callynge our
selfe vnworthy to be named his chyldren / wold e god we
myght be his true seruantes & not come in to þ Jugement
with hym / let vs say. *Nō intres in iudiciū cū seruo tuo.*
Blyssed lord gyue vs grace in this lyf so to spende þ por-
cyon of substaunce whiche we receyued of thy goodnes /
that at þ ferefull day of doine where vnto all we shall be
cyted / thou laye nothyng vnto our charges / wherby we
shold vtterly be condemnnd & put out from thy blyssed
company. for if it be thy wyll to call vs vnto þ streyte ex-
amynacion / truly neyther we nor any other person may
scape without cōdempnacion / for all be synners / none can
excuse hymselfe / & say he hath not offended thy goodnes.
Saynt Iohn sayth. *Si dixerimus qd nō peccauimus:*
inēdaciū illū facimus. If we say that we haue not synned
we make our sauour Criste a lyer þ taught vs to praye
vnto the fader by these wordes. *Dimitte nobis debita*
nostra. Blyssed lord forgyue vs our dettes / which be our
dettes / truely oure synnes / wherfore we shall endure and
suffre without doubte eternall dampnacyon if that they
be not forgyuen oꝛ euer we departe oute of this worlde.

No man may excuse hym but he is bounde in these detes/that is to saye in synnes. For if our man can save the contrary than our sayour taught vs not right when he shewed that we shold aske pardon/forgyvenes/ & releafe of all our synnes. Job that was both good and right wylle sayde. Si iustificare me volueris: os meū condemnabit me. If I wolde iustify myne owne selfe/my wordes shall condempne me. For this cause who may thynke hym selfe able and worthy to come in to Iugemente with almyghty god/for if saynt John the electe virgyne & particularly beloved childe of our blyssed lord was not cleane without every spotte of synne. If also the good lyver Job shold be condemned in that strypte Iugemēt more the more we than shall be stryptely Justified. Therefore lette vs all praye effectually in so moche his dere lyved children be they neuer soo good are not sufficiently able for to pleade with hym in Iugemēt/ that he vouchesave not to call vs scante able to be his servaunt vnto the strenghtnes of it. Quia non iustificabitur in conspectu tuo omnis vivens. Blyssed lord god deale not stryptely with me in thy fereful Iugemēt & dome to come / for no creature lyvinge of his owne meryt/ shall be able to raise me above thy syghte. More over lette vs knowlege and confesse to oure grete shame vnto what vngacious Cytezen we have put our selfe in seruyce in the regyon and countree so ferre from our heuenly fader almyghty god. Who someuer is the true and faythfull servaunte of god as we all oughte and sholde be his conuersacion is in heuen with the fader of heuen and the heuenly Cytezens there beyng in Joye. He is also exempte from the regyon of this worlde/ wherof the devyll is prync and chiefe capytayne. Crysce oute sayour called the devyll prync

ce of this worlde/saynge. **P**rinceps huius mundi. And
saynt Ioule calleth deuylles the rulers and gouernours
of synfulle soules / he that foloweth the banntees of it/
gooth in to a ferre regyon away frome god / mysusynge
the goodly and profytable gyftes of that blyssed lord.
He is also troubled with insacryable hunger / for the more
that his appetie is set to gete woꝛldly goodes and pleas
sures/the greter is his desyre to encrease the same/ in soo
moche he hath put hym selfe in seruyce to one of these cy
tezyns / that is too saue to a deuyll the whiche promy
seth hym many thynges/but all be false/bayne/and peryl
lous/ wherby he is about to deuour the soule. Our wyt
tes be set to gete woꝛldly delectacyons / and the flesshe is
fyrred in the same purpose/ soo in the meane season in the
sely soule dothe peryshe. No man wyll call this cytezyn
the deuyll but a cruell enemy. In the gospell he is soo
named/where is sayd. **I**nimicus homo uenit: et super
seminauit zizania. He hath his name not without a caus
se/for euer he is pursuyng to dystroy the soule whiche is
moost dere and precyous vnto a man aboue all thynges.
We therfore that be vexed with lyke persecucyons may
saye. **Q**uia persecutus est inimicus animam meam. The
deuyll oure cruell enemy dayly pursueth to dystroye
oure soules. Besyde this he hath sent vs in to his byllage
there to kepe hogges. The deuyll putteth euery synner
in to that byle offyce/whiche is his seruaunt and so wyll
contynue/what may better be vnderstande by thundens
nes of hogges or swyne / than the fylthy appetyte of the
flesshe. Those moost vncleane synners whose affectyon is
set in fleshely pleasures ought of a more congruence to
be called swyne than þ hogges which dayly walter them
selfe in myre and claye. wherfore saynt Peter sayth. **R**

Thus lota in volatub; o luti. The synner is lyke vnto a
lowe sowled in dytte & myre. O we crysen people whose
lyfe is made so vyle by vyces/ what condycyon be we
in whiche are made lyke vnto the ymage of god/redem-
med with the moost p;ecyous blode of Cryst: ryght enbe-
rytours of heuen. Not withstandinge we haue forsaken
our moost louynge fader/and chosen a lord moost vngra-
cyous and cruell aduersary vnto hym. This aduersary
letteth vs in thosyde of keepynge swyne/that is to saye in
folowynge the lybynous appetyt of the flesshe vnable to
be satyate. O myserable vylete. O how detestable con-
dycon be we in. Lete vs therfore crye vnto our mercyfull
fader/helsly aske his helpe and shewe our mysery vnto
hym saynge. Humiliauit in terra vita mea. This enne-
my the deuyl hath humylyed my lyfe/ hath set me in a
vyle offyce folowynge worldly pleasures and the fylthy
desyres of þ flesshe. The deuyl our aduersary is not one-
ly contente to set vs in this lowe and vyle offyce/ also he
hath taken awaye the lyght of doynge good werkes/and
ouerrouered vs with derkenes/that is to say with world-
ly concupyscence/soo by his meanes we be made oblyu-
ous of our heuenly fader and his many folde benefaytes
forgetynge our self/not regardynge the helthe of our sou-
les in maner as madde people/moze lyke deed than aly-
ue/ for all suche as ben enlumyned with grace are alyue/
and haue vnderstandynge to ordeyne themselves in the plea-
sure of god. But all other that lacke grace be deed spyr-
tually/whose myndes be alway set to fulfyl theyr beestly
lyfe/ & noutylye thyer wyttes with vayne delectacyon/
meruaylously blynded by the deuylles & rulers of this
regyon the worlde/whiche many tymes in holy scriptur-
e is named the regyon of dede. Saynt Poule saythe.

Tenebris obscuratum habentes intellectum: alienati
a vita dei. Suche maner people as foloweth the pleas-
res of this world be in derkenes/ hauynge an obscure un-
derstandynge/ & alyenate fro that lyfe of almyghty god/
for this let vs adde vnto our complaynte that foloweth.
Collocauit me in obscuris sicut mortuos seculi. Our
aduersary the deuyl hath set vs in þ derkenes of vyces/
taken away our good vnderstandynge/ and made vs as
deed without grace. Hetherto we haue shewed of the syn-
ners ferre goynge away from god. Nowe lete vs here of
his retournynge agayne. Be the synner neuer so moche
blynded with þ deceptes of the deuyl/ not withstandyn-
ge some sparke remaineth in þ soule that can not lightly
be extyncte and quenched/ as moche to say/ the superpou-
porcyon of the soule whiche alway stryueþ agaynst syn-
ne. Also it entyleth þ body so moche as it may to do good
if we be disposed for to here it & for to doo thereafter. But
many persones there be the whiche gyue more attendaun-
ce to other vayne thynges/ wherwith they are besyly oc-
cupped/ and forgete theym self. Suche maner of people
ben rather present with those transytoyre thynges than
with theym self. Saynt Augustyne sayth. The mynde
and thought of man is moze where he loueth than with
hym selfe/ wolde god these maner dysposed people wold
at the laste retorne/ here/ se/ and make due serche what is
done in theyr cōscyences lyke as we haue shewed of this
prodygall chylde/ whiche after his offence came agayne
to hym selfe/ and knewe al his myseryes/ wold god euery
one of vs were in wyl to remēbre þ trouble of his owne
soule/ the whiche the inwarde cōscience dooth suffre/ to
thentent all we myght say with the prophete þ foloweth
Horriatus est super me spiritus meus. I knowe verily

by the serche made in my conscience howe greuously I
haue trespassed agaynst my lord: god wherewith my sou-
le is sore greued. This remembraunce doubtles is begyn-
nyng of the synners true conuersion to almyghty god.
For of a trouthe whan he calleth to mynde (as we haue
shewed) his myserable errors wherin he hath be wrapp-
ped by contynuance in the same a longe tyme/ and that
remembraunce continually hadde / can not but gretely
repente his owne folyshenes namely If he remembre
whome he hath forsaken / and in whose daunger he is
fallen. Also call to mynde his losse howe grete it is / howe
howe moche vnproffitable is his wynnynge / he hath
not forsaken aungell / man / or any other creature / whow
thanne truly almyghty god the maker of all creatures /
whiche also create every thyng of noughte / and is mo-
ste myghty / moost lyberall / beste / and moost fayre. This
blyssed lord is to be sette by aboue all thyng / he is to be
loued beste / for his inenarrable goodnes / all though he
hadde neuer done more for vs. Butte aboue these he nam-
meth hymselfe oure fader. *Qui propter et naturali fi-
lio non peperit: sed pro nobis omnibus morti tradidit
illum.* Whiche also for grete loue spared not his owne
naturall sone / but gaue hym to suffer deth for the redem-
pcion of vs all. The synner hath forsaken this moost kyn-
de & longynge fader folowynge the deuyl moost cruell en-
emy to all mankynde / also moost ferefull / moost enuy-
ous / auctour of all synnes and myschese / what prouys
hath the synner gotten by his longe contynuaunce in vyc-
kednes / truly no thyng elles but dishoneste & grete fyl-
thynes of the soule with eternall dampnation / out of the
whiche he shall neuer be deliuered without amedement
in this lyfe. He hath besyde these lost eternal lyfe & Joyes

etierlastyng. O wretched synners. If any of vs had lost
a grete somme of money / condemned to haue his heed
stryken of / if he eyther were fallen in to the daunger of
his most cruel ennemy / loste his best lounge frende / wol
de he not sorowe moche / hold he not be sore vexed in his
mynde / yes of a lykelyhode. Therfore let vs retourne
to our consciences there to here these sayd domages that
we may wayle and sorowe with true penaunce saynge
vnto our fader of heuen. *In me turbatum est cor me-
um.* Blyssed lord my hert is sore troubled / my wysdome
is confused I am sore and penytent for my trespase done
agaynst thy goodnes / for as moche as a man may take
to grete sorowe / and by his doyng perchaunce fall in to
dysperacyon / therfore a remedy must be had / whiche is
the remembraunce of good hope and truste of forgyue-
nes. And this shall soone be doone / if we call to mynde
how grete the mercy is of our heuenly fader. Doubtles
mankynde that is so croked and prone to synne must of
very ryght be brought vnto a fere and drede by the gre-
uous punysshment of god lyke as the custome and bla-
ge was in the tyme of the olde lawe / for than who so euer
dyde breke the lawe / two or thre wytnesses testefyenge
the same was anon Jugged to dye without mercy or for-
gyuenes. Not withstandinge our moost mercy full lord
coudenot but exterceyse his mercy in that same cruel sea-
son for many tymes by his prophetes he promysed for-
gyues to al true penytent / synners. It is wyrtten in Jere-
mye. *Tu fornicata es cum amatoribus multis: tamen
reuertere ad me et ego suscipiam te.* Thou synfull perso-
ne hast offended many tymes folowynge thynlawful de-
syres of thy body / yet torne agayne to me and I shall
receyue the. O mercyfull saynge of our blyssed lord. *In*

another place it wyten also. *Si penitentiam egerit
 gens ista a malo suo: agam et ego penitentiam super ma-
 lo quod cogitavi facere in eis.* If the people myll do pe-
 naunce for theire offences. I shall withdrawe my grete
 punishment/ or elles/ I shall not punish them as I
 had thought to have done. Now for as moch as almygh-
 ty god was so mercyfull in þe tyme of cruelte whan Moys-
 es lawe was put in execution/ how plenteuously shal he
 exercise his mercy now in this tyme of grace. Shal not
 almyghty god father of all comfort be more redy to shewe
 mercy on synners and call them agayne to grace: yea
 doubtes. For this cause the remembraunce of his mercy
 shewed in the tyme of the olde lawe is moche prouffytas-
 ble for vs in very hope and trust to be forgyue. Therefore
 it foloweth. *Memento fur dierum antiquorum.* Good lord
 I have at all seasons had in mynde the tyme of the olde
 lawe whan no mercy myght be hadde for ony transgres-
 sours of it. I remembre how mercyfull thou wast at that
 tyme. Another cause of good hope is this / lette vs ma-
 ke serche through the werkes of god vniuersally / and
 we shall fynde in all them haboundaunte mercy and
 pyte. I beseeche you how oft shewed he mercy in dede vpon
 the people of Israhell whan they synned aboue mea-
 sur. How mercyfully delt he with the kynges. Dauid
 Nabugodonozor. Achab / and Ezechye. With the peo-
 ple also / as is wytnessed in holy scripture of the nynty-
 tees / what mercy shewed this blyssed lord on Peter
 the whiche denyed hym / what to Poule whiche per-
 secwed hym. Marye magdaleyne / the woman taken in a-
 dourtrye what to the publycane / also to the theefe a man
 queller / with other innumerable. No man of this is y-
 norant. Scripture sayth. *Suauius dñs vniuersis et*

miserationes eius super omnia operatus. Our lord is
merciful vnto al people that wyl receyue mercy/ and his
merciful debes be spredde vpon all his werkes. In eue
ry thyng that god dooth is suauyte and mercy that is
shewed in an other place. *Vniuersa vie domini misericordia et veritas.* All the wayes of god be grounded vpon
mercy and trouth. The remembraunce of this enarrable
mercy of all his werkes/ may cause vs to haue good hope
and truste of forgyuenes. For this is added. *Et misericordia
sua in omnibus operibus tuis.* Blyssed lord I
call to mynde how merciful thou arte in all thy werkes
whiche is to me a speryall to obtayne forgyuenes. But
now consyderynge this why doo we not haste our selues/
why cyle we not frome synne and come vnto our mercys
full fader of heuen. As this prodygall chylde dyde to his
fader. As perauenture ony thyng yet behynde/ yet true
ly. For this prodygall childe remembreth his owne mys
serye/ thought vpon the seruantes in his faders houshol
de how plentyuously they were fedde. So lyke wyse we
must remembre our owne wretchednes & also þe felicitye
of those creatures beyng in seruyce & housholde of our
heuenly fader. This prodygall chylde sayde. *Quanti
mercenarii in domo patris mei abundant panibus: ego
autem hic fame perdo.* How many seruantes be in my
faders house/ howe habundauntly ben they serued with
meete and drynke/ & I lyke a wretched serue here for hun
ger. A lylpe/ is but a small thyng in reputacyon/ it hath
neyther reason ne vnderstandynge/ yet noble kynge Sa
lomon in all his royalte was neuer clad with so fayre a
coloure and beaute/ whiche our sauour shewed in a gos
pel of Luke saynge. *Considerate lilia agri. &c. Amen*
Et sic vobis salomon in omni gloria sua non fuit vestitus

sent hnty re hnt. Loke upon the lyfys & fayre floures
of the lyfe. I tell you playnly sayth our sauoure! Solo
mon in all his gloze was neuer so beauteuous as one of
them. Sparowes be but small byrdes and lytell set by
amonge men. Et vnus tñ ex eis non est in obliuione co
ram deo sed et capilli ounes capitis memorati sūt. Not
withstodynge none of them is out of mynde before god.
All the heres of our heedes be nombred and in his me
mozy. Therfore our most blyssed lord taketh hede of eue
ry creature. Also the leest is not oute his remembraunce.
He maketh prouysyon for theym all. As þ prophete Da
uid sheweth in psalme/saynge. Omnia a te expectant vt
des illis escam in tēpore: aperiete te manū tuā oīs imple
buntur bonitate. Blyssed lord all creatures abyde vpon
thy goodnesse/all haue their beyng and fode of the in ty
me. And whan it is thy pleasure to put forth and open
thy plenteuous hande/all shall be sacryate & coment with
nouryschyng conuenient for theym. Be not men and
women moche moze set by with almyghty god than all
vncreasonable creatures / was not euery thyng made &
create for mannes cause. Doubtles soo it was. Than for
as moche as almyghty god taketh charge & puydeth for
all other creatures. How grete cure shall we thynke hath
he vpon his reasonable creatures / whome he made lyke
to his owne ymage. Therfore lete vs remembze that so
loweth saynge. In factis manū tuarū meditabar.
Lorde I bere in mynde how comfortable thou arte to all
thy creatures/none of them be had in oblyuion with the
Now thus / whan a synner perceyueth the sorowe of his
soule / also the inwarde remoys of his consyence / and by
that is made wofull and penytent: whan he perswadeth
with hym self to aske mercy of his father/remedyng the

provydence soo plentifully ordred for all his fathers ser-
uauntes/ and beholdeth hymselfe forsaken by his owne
defaute wyl he not shortly rylse vp and goo vnto his fa-
der knowlegynge his erroure and trespasse. Shall he
not lowly meke hymselfe/and desyre for to be forgyuen
and pardoned of his grete unkyndenesse / The whiche
this sayde prodygall childe fulfilled after all these cons-
yderacyons as is shewed whanne he sayde. *Surgam
et ibo ad patrem meum dicam: pater peccavi.* I shall
rylse and forsake my synfull lyfe/and goo vnto my father
knowlegynge my grete and greuous offence / and saye
father I haue synned agaynste the. I wretched synner /
why tary we any lenger/why doo we not rylse frome our
wyckednes / and forsake our synfull lyfe/ why doo we
not offre our selfe vnto the father of mercy lette vs lyfte
vp our myndes saynge vnto hym. *Expandi manus
meas ad te.* I haue spredde my handes abrode / that is
to saye. I haue chaunged my lyfe by doyng many good
de werkes/ wherfore as before I gaue my selfe to the vayne
pleasures and delectacyons of this world. And for to
shewe more openly the inward desyre of our myndes
lette vs brynge to remembraunce the pleasures of this
worlde/ howe vayne they be/and howe shortly they van-
nysh awaye as dooth a shadowe/ for the more that any
persone hathe a stedfastte pleasure / and delectacyon in
them/the more is his desyre to encrease the same/and the
lesse is he satysfied/lyke as our sayoure sayd vnto the
woman Samarytan. *Qui bibit ex aqua: sitit iterum.*
Who so euer drynketh of this water shal be thursty agayn
ne/ that is as moche to saye / what maner of persone soo
euer they be / that is inordynatly desyrous for to haue
worldely pleasures/delectacions/and ryches shall neuer

be satysfied and appetited but euer his appetite shalbe
to haue moze and moze/neuer content. But there is a no
ther maner lycoure / & if a man drynke no moze but ones
of it: he shall be satysfied and repleynished habundaunt
ly/and neuer after be thursty/ the whiche lycoure yssueth
out frome the ryuer of all pleasure/ wherwith all blyssed
people be gyuen drynke/and plenteuously are sacrate in
heuen. It is wyten. **S**actabor quum apparuerit glo
ria tua. Blyssed lord I shall be fully contente. I shall
haue pleasure at wyll whanne thy Joy shall appere/that
is to saye att suche tyme as I shall be assocate with thy
blyssed company in heuen. Almyghty god is the foun
tayne of this sayde pleasure and moost delycate lycoure/
the whiche lycoure all blyssed soules desyre feruently to
haue Amonge whom one sayd. **Q**uemadmodum desi
derat ceruus ad fontes aquarum: ita desiderat anima
mea ad te deus. Blyssed lord/ lyke as the wyld be harte
after that he hath drynken poyson desyreth to come vnto
the freshe spryngynge fountaynes for his synguler re
medy and comferte/ euen soo dooth my soule after the re
membraunce of my synne/ desyre for to come vnto the by
the fountayne of penaunce. Now syth it is so we knowe
this moost delycious lycoure/and where it is. Lette vs
therfore spede oure soules abrode desyrynge to be sacra
te with it/ wherof oure selfe we be voyde frome all moy
sture of goodnes/and alyenate frome all vertue. Our sa
rynge shall be this/as it soloweth. **A**nima mea sicut ter
ra sine aqua tibi. Lyke as the erthe of his nature with
out moysture is drye and barayne/ so is my soule of it sel
fe voyde from all goodnes/ wherfore blyssed lord vouch
saue to water it with the lycoure of thy grace / to the en
tent it may synally come vnto thy euerlastynge blyss.

Hytherto ye haue herde the fall of the synner/also his
rylyng agayne. Now ferder let vs gyue hede to knowe
what his desyre shall be of almyghty god. First he pray-
eth to be herde. Also that god wolde vouchesaue to loke
vpon hym with the eye of his mercy/ defende hym from
his ennemyes/and laske his petycon to haue Instrukci-
on how he may fulfyl the pleasure & wyll of our lord god
he sheweth reasons why to be herde in all these: Whan a
pooze man cometh to a prynce not accustomed to shewe
hymself in the ptesence of noble men/anone he is smyten
with fere wareth pale in the face/quaketh for drede/and
is so soze abalshed that in maner he woteth not what to
saye his spirite begynneth to fayle hym. We dayly haue
this in experyence / not onely in those the whiche be bas-
shesfull & weyke spirited/but also in them whiche be bolde
of spyrte. We rede of quene Saba bothe wyse & of grete
power whan she behelde þ noblenes of kyng Salomon
bothe in his wysdome and many other grete gyftes / all
thoughe she came for to attempte hym / in many derke
questyons/not withstondyng she was in maner besyde
herselfe seyng his grete royalte / and almoste wysse not
what to saye. ¶ Ihesu how shall the poze soule behaue it
selfe deformed with so many synnes whan it shall come
to the ferefull ptesence of goddes hygh magestye/ whan
it shall appere before the hyghnes of almyghty god/ pre-
sented on that ferefull kyng that taketh away the spiri-
te & boldenes of worldly prynces & rulers/all erthly kyn-
ges fere hym. No meruayle it is if that the sely soule be
soze abalshed and wote not what to say: namely if the pe-
tycon be not redely herde. For this lette euery synner
say vnto god. *Velociter exaudi me dñe defectu spiritus
meus.* Lord be here me shortly for my spyrte fayleth me.

But after that a kynge or prynce is cōfy to gyue audien
ce to a poore creature / if also he loke not on hym with a
gentyll & mery countenaunce but shewe hym selfe trefull
agaynste his subgette & befecher / not onely than his spy
ryte shall saye hym for fere / but also his strengthe shall
be taken away / not able to sustayne his body / but fall downe
ne to the grounde. For Salomon sayd. Indignatio re
gis nuncius mortis est. The indignacyon of a kynge is
a messenger & token of deathe. And contrary wyse. In
hilaritate vultus regis vita. By a kynges cherefull con
tenaunce is signyfied lyfe. Syth the Indignacyon of
a mortall kynge is so grete / how grete is þe Indignacion
of almyghty god / a kynge Immortall. How many hath
dispeyred for fere of his Indignacyon & punysshement /
whiche they deserued to haue / and so in conclusyon app
pe downe in to the depe pytte of helle. And agayne how
many by the reason of synne were drawen backe ward
vnto helle. Not withstandinge beyng confortyd with þe
hope of his mercy / they were erecte vnto eternall lyf. For
this euery penytent synner must aske this pytycion of al
myghty god / saynge. *Quaeritas faciem tuam a me et
similis ero descendētibus in lacu.* O blessed lord tyme not
away thy face but loke vpon me with a mercyfull chere
and countenaunce / gyue me grace and vertue þe I be not
lyke and semblable vnto them the whiche by the synne
of dyspeyre do fall in to eternall dampnacyon. But if a
myghty prynce or grete estate wyll loke vpon his subget
te with neuer so mery and cherefull loke and countenau
ce / and in conclusyon exerceyse and shewe noo mercy nor
pyte vpon hym / what an ayle or proufpyte is that vnto þe
sayd poore man Truly but very lytell. Therefore mercy
is to be requyred and asked in the thirde place. Almyghty

ty god is mercyfull aboue all other / and hathe moze affec-
tion vnto mankynde thanne the husbunde hathe vs
to the wyfe / the moder to the childe / or the fader vnto his
sone. Of a trouthe grete loue muste be betwyxe the hus-
bunde and his wyfe. for it is wyten. Relinquit homo
patrem et matrem et adheret uxori sue. A man ones
maryed accordyng to goddes lawes / shall forsake his
fader and moder / and kepe hym vnto his wyfe / as mo-
che to saye / loue his wyfe better thanne his fader or mo-
der. Many causes there be why a man maye put his wy-
fe awaye frome hym with ryght / and soo put awaye / If
she come agayne / he maye utterly reiete her. But almy-
ghty god loueth vs with a moze constaunte mynde. for
if we synne neuer soo ofte / neuer soo greuouly agaynst
hym / yet if we will retourne he anon taketh vs vnto
hym att all tymes / wytnes his owne wordes spoken by
his holy prophete Jeremye sayenge. Si dimiserit vir
uxorem suam et recesserit ab eo duxerit virum nunc al-
terum reuertetur ad eam ultra. If a man leue his wy-
fe and she soo gone awaye take another husbunde / shall
he take her agayne / is not that woman cōtaminatē and
polluted. But what sayth almyghty god moze. Tu au-
tem fornicata es cum amatoribus multis: tamen reuer-
tere ad me dicit dominus et ego suscipiam te. Thou syn-
full persone haste offended with many louers / yet tour-
ne agayne and I shall take the to mercy. Here we se that
good loueth vs moche moze constantly thanne a man
dooth his wyfe. Also it is many fere howe tenderly tho-
se that are moders do loue theyr children / by the grete la-
bours and aduersytees whiche they suffre for theyr can-
sels to bynge and nuryllbe theym forthe in this worlde
be / But almyghty god is fere aboue theym in louyng

For whanne the mothers perceyue and felthe unkynd-
nes of theyr chyldren / anone they forgete them Almygh-
ty god delecth not soo with vs whiche he confirmed by
his prophete Clave / sayenge. *Quid potest mulier obli-
uisci in lantern suum ut non misereatur filio uteri sui:
et si illa oblita fuerit ego tamen non obliuiscar tui.* 
Maye a woman forgete her infant or childe and not be
mercyfull vnto the childe bozne of her owne body? and
if she so doo at any tyme for unkyndenes shewed / yet sa-
yth our Lord I shall not forgete the / be thou neuer soo
unkynde if thou wylt aske mercy. Therfore we be mo-
re derely beloued of god thanne chyldren ben of theyr mo-
ders. Last / fathers whose loue is longer durynge and mo-
re constant vnto theyr chyldren / be not to be compared un-
to that loue of almyghty god. No carnall fader maye lo-
ue his childe better thanne our heuently fader loueth vs.
It is wyrten. *Quomodo misereatur pater filiorum ita
misertus est dominus timentibus se.* As the carnall fa-
der is mercyfull vnto his chyldren / soo our lord god al-
myghty is mercyfull vnto all that feere hym. And doubt-
les he is moche moze mercyfull / as Crist shewed in a gos-
pell spekyng vnto carnall fathers. *Si vos quum sitis
mali nocitis data bona date filiis vestris: quanto ma-
gis pater vester celestis dabit spiritum bonum petentibus se.*
If ye carnall fathers beyngc euyll of youre selfe /
can fynde in youre hertes for to gyue good gyfts to
yours chyldren.  Howe moche moze shall youre heuena-
ly fader whiche is all good and it selfe goodnes it war-
de theym with his grace that wyl aske it. This thyng
appered well in this prodygall Childe / whanne he came
towarde his fader for to aske forgyuenes. And than as
noure his fader beholdyngc his comyngc aseris was mo

ued with mercy/ went towarde his childe/ & at thyr me-
tynge toke hym aboute þ necke and kyssed hym. O syn-
guler loue of a fader. O grete pyte/ not a lytell to be mir-
uayled of: Lete vs wretched synners retourne from our
synfull lyf come vnto our heuently fader lyke as this pro-
dygall childe dyde. Like mercy with true penaunce and
hope of forgyuenes. For elles we can not haue it. This
shall be our sayenge. *Audiam fac michi mane miseris
cordiam tuam: quia in te speravi.* Blyssed lorde graunt
that I may obtayne thy mercy shortly whan I cal for it
with true penaunce and hope of forgyuenes / for why I
haue ever trusted in the. But whan so ever a synner hath
obtayned mercy of almyghty god/ his cause is than that
more to take hede with as dyligent study as he can/ leest
perauenture he offende agayne/ & so be in worse case than
he was before. This iteration to synne may happen. iii.
maner wyse. Firste by ignorance of the good rule and
custome that he ought to vse beyng in cleane lyfe for the
continuaunce of the same. Seconde the crafty meanes
of his enemyes may perchaunce cause hym retourne to
synne/ after he hath knowlege of this sayde good ordre &
custome. Thirde by his frailte and redynes to synne he
may offende agayne/ he maketh petycions folowynge to
be defended frome these sayde thre perylles. Almyghty
god hath ever ben soo mercyfull vnto all suche as call to
hym with a true mynde vnfaynedly & for a good intent
to gyue them knowlege in thyng/ þ be doubtfull. This
appered manifestly in the nobleman called (Cornelius
centurio) whiche all thought he was a gentyle & not ler-
ned in þ maner of Jewes nor of cristen people/ neuerthe-
les he prayed to god besyly to haue knowlege of þ ryght
& true waye. Our moost gentyllorde sente vnto hym an

anngell / whiche gaue vnto hym monycion to goe vnto
 Symon peter of whome he sholde knowe all his desyre.
 Also a certayne man named Phylippe a chiefe ruler of a
 towne called gaza / this sayd Phylippe gaue hym selfe ma-
 ny tymes to prayer / and on a tyme as he went to Iheru-
 salem in pylgrymage / it fortuneth that saynt Phylippe
 thapposle by the comaundement of god accompanied with
 hym by the waye / taught hym the maner & lawe of cris-
 ste wherof he was Ignoraunt before. And why dyde al-
 myghty God shewe to these persones the waye whiche
 they sholde folowe / but onely bycause theyr myndes we-
 re lyfte vp vnto hym callinge for helpe in þ way of trou-
 the / for a good entent & without faynyng. For it is wy-
 ten in another place. *Prope est dñs omnibus inuocantib⁹
 eū: oibus inuocantib⁹ eū in veritate.* Our lord is nygh
 vnto all that calle vnto hym / namely to all suche as calle
 vnto hym in trouth. Therfore lette euery synner not wyl-
 lyng to contynue and erre in the derkenes of ignoraun-
 ce go vnto almyghty god by prayer / say vnto hym with
 an hole mynde (not spekyng one thyng and thynke an
 other) these wordes folowynge. *Nota fac michi viā in
 qua ambulā quia ad te leuam animam meam.* Lord gyue
 me knowlege / shewe me the waye wherin I shall walke /
 gyue me instruction of thy comaundementes for I haue
 lyfte vp my mynde vnto the. Besyde this whan the syn-
 ner knoweth the right way wherin he shall walke fulfyl-
 lyng goodes comaundementes / yet maye fortune hym
 to erre lest his enemyes whiche haue layde in his way gy-
 lefull baytes byng hym out of that waye / & make hym
 to erre agayne. The deuylles our grete enemyes be be-
 tray stronge scripture sayth. *Non est potestas sup terrā
 que coparetur eis.* None earthly power may be compa-

returne is. None earthly power may be compared to them.
And whan they perceyue a synner leue his synfull way
and folowe the ordre of true penaunce than is theyr full
purpose set to contryeue how to brynge hym out of that
way by theyr bayne deceptes/whiche none earthly crea-
ture may resyst without the helpe of our moost myghty
lorde god/ vnto whose syght all they tremble and fle. He
only may be our socoure and helpe agaynst these moost
cruell ennemys. Almyghty god is as a stronge toure
for our defence agaynst all aduersaries. *Turris fortis
tubinis a facie inimici.* Who so euer may come within
the cyrcuyte of this toure none ennemys shall at any ty-
me haue power to hurt hym in body nor soule. *Aduent
a latere eius mille et decem millia a dextris eis ad dexte-
ram autem non appropinquabunt.* Therfore the penytent
synner must praye vnto god with all his myght to thens-
tent these sayd ennemys craftely compassse hym not by
theyr subtyll meanes / and soo lete hym fro his good pur-
pose. *Exipe me de inimicis meis domine ad te confugi.*
Lorde Delyuer me fro myn ennemys. I come vnto the
for socoure. Last euery penytent synner hath cause to fe-
re / lest peradventure his owne freylte cause hym to erre
agayne/whiche many do after they haue entred the way
of penaunce. And our freylte is soo grete that without
the mercy of god we all sholde declyne from þe ryght way
Saynt Poule sayth. *Non. n. volent est nec curētis ho-
minis sed miserētis dei.* Man hath no power of hym self
it lyeth not in his wyl to cōtinue or do any goodnes/ but
only by the mercye of god. A certayne wyle man sayd.
Scitū qm̄ aliter non possū esse contum? nisi tu dederis.
Lorde I haue alway knownen for a surety/ þ I can not cō-
tinue by any meanes in my good purpose without the

helpe of the. **S**aynt Augustyne sayd vnto almyghty god
 Tūbe domine: & tūbe quod his. **L**orde graunte me to
 fulfyll thy cōmaundement/and cōmaunde me what thou
 wylt as who sayth the wyl of god can not be kept with-
 out his helpe/ he made vs and endued vs with reason &
 fre wyl/by cause we shold gyue hede and kepe his cōmaū-
 dementes. He maye requyre of vs by a moze Just tyle
 ony thyng that we can do/ than moztall lord may of his
 seruauntes/ not withstandynge he that hath domynyon
 & rule in this world wyl straytely cōmaunde his seruaū-
 tes to fulfyll his mynde. for this lete the penytent synner
 make his prayer to god saynge. **D**oce me facere volūta-
 tem tuā q: deus meus es tu **L**ord teche me to accōplyshe
 thy wyl/ for thou arte my god. **U**pytherto is treated of
 the synner fall/ also of his rysynge agayne/ and in what
 maner his retoznyng was. **T**hyrde we haue spoken of
 his petycyon made to the fader. **N**ow in the .iiii. place
 we shall speke of the rewarde whiche in conclusyon he
 shall receyue of his fader. What elles shall a meke & mer-
 cyful fader do to his sone retoznyng to hym with so gre-
 te penaūce and full purpose to amende/ but shortly bryn-
 de hym in to his hous. **S**oo the fader of this prodygall
 childe bled hymselfe to his sone/ cōmaunded also his ser-
 uauntes to clothe hym newe/ and prepayre a grete feest.
Shal not our heuenly fader do in lyke maner to a synner
 retoznyng to hym: yes without doubte/ & moche moze/
 for he shall brynge his childe not in to an hous of a lytell
 cyrcuyte/ but in to his moost large kyngdome/ in to þ best
 & moost pleteuous cōttree. **W**ho so euer is ones entred in to
 it may neuer after erre/ or do amys for þ which thyng þ
 kyngdome of god is here called (terra recta) a lande with-
 out erre. **I**n an other place it is named (terra viuentū) þ

lande of euerlastyng lyfe. Many tymes it is also called
(regio viuorum) the regyon of them that shall lyue euer
lastyngly. Many faders there be/ vnto whome if theyr
chyl dren retorne that wold cast them in to strait prysos
thereto be soze punysshed for theyr myssyng. But our
heuenly fader whose spyryte is moche more meke / as it
is remebred by our sauour in a gospel spekyng to his
dyscyples whan they desyred punysshement on s^r sama
rytanes/ he sayd to them. **N**escitis cuius spiritus estis.
Wote ye not of what spyryte ye be. As who sayth of a be
nygne & gentyll/ not prone to do vengeaunce/ but alway
redy to mercy / the fader of heuen is of a meke spyryte.
It is wyten in the boke of sapyence. **O** q^{uod} bonus et q^{uod}
suauis est d^{omi}n^{us} spiritus tuus in oibus. Lorde how good
and gentyll is this spyryte in all thy werkes. This gen
tyll spyryte of our heuenly fader shal brynge vs in to the
lande without erreure/ in to the regyon of eternall lyfe.
For the onely is worthy to be named a fader. **A** quo dis
paternitas q^{uod} in celo et in terra est nomiatur. Of whome
euery faderhode bothe in heuen & erthe hath his begyn
nyng and name. In soo moche therfore as he aboue all
other hath the name of our fader / therfore his dealyng
shall be the more meke and gentyll vnto vs/ soo that the
penytent may saye as foloweth in s^r nexte versle. **S**p^{iritu}s
tuus bonus deducet me in terram rectam: propter nomi
n^{us} tuum d^{omi}n^{us}. Lorde thy good spyryte shall brynge & lede
me in to the lande of eternall pleasure/ no by myn owne
deseruynges / but for thyne onely name. More ouer / no
doubt of this prodygall chylde was meruaylously con
forted and receyued by the swete consolatory wordes of
his fader where before he was in maner deed and perys
shed/ as is shewed in the gospel. **F**ilius meus mortuus

fueraſt & reuiſiſt. My chyld was deed / & now is reuiued
Now is he reuiued / truly by þe equitye of his fader. Chas-
tas is called the thyng þe phyloſophes named epicheia
whiche is properly the mynde of the lawe. A iuge ought
rather to folowe þe mynde of þe lawe / than the extrenyte
of the wordes wryten in it. Elſe as Cicero ſayd. Sum-
mus ius ſuma iniuria erit. The lawe is vſed extremely
after þe wordes as they be wryten ſhall be many tymes
grete wronge. Example. Perauenture there is certayne
conſtytucion made in a cyte by this maner. If after a cer-
tayne houre in þe nyght any perſone aſcende & come ouer
the walles of the cyte he ſhall ſuffre dethe. It fortuneth
after ennemyes to come & laye ſiege to þe cyte thynkynge
to gete it þe nyght folowynge / whiche thyng is vnkno-
wen to all the cytezens except one that by chaunce was
that nyght ſette oute of the gates. This man knowyn-
ge the conſeyle of thoſe enemyes / ſhortely clymmyth ouer
the walles of the cyte / gyueth warnynge to all other cyte-
zens / & ſo by hym þe cyte is ſaued. Now occorðynge to
the wordes of the lawe he ſholde ſuffre dethe / not withſtā-
dynge the mynde of hym whiche made þe lawe was ferre
contrary. Thus after Juſtyce wryten he ſhold deye / but
accorðynge to equitye he were worthy to haue a grete re-
warde. Euen ſo it is wryten amonge þe lawes & ordynā-
ces of god. *Anima que peccauerit: ipſa morietur.* That
ſoule that is ſynfull ſhall deye eternally. If this ſayd cō-
ſtytucion & lawe ſholde be obſerued accorðynge as the
wordes do ſounde / fewe or none ſholde be ſaued / ſyth no
creature was euer borne without ſynne / fewe excepte.
But the mynde of this ſayde lawe & inſtytucion is to be
taken hede of more thā þe letter as it lyeth whiche mynde
and entent we maye gader of other places in ſcripture.

Almyghty god sayth by his prophete Ezechyell. **N**olo
mortem peccatoris: sed ut conuertatur et uiuat. I wyll
not the eternall dethe of a synner/ but that he be conuer-
ted fro his wycked dysposycyon/ and by his soo doyng
come to euerlastyng lyf. Lo almyghty god wyl thus this
is his mynde / that a synner beyng in deedly synne is
worthy to dye eternally/ but agayn if he forlake synne
and by penaunce tyme to that blyssed lorde/shal be saved
This is the equyte of this sayde lawe / wherof the peny-
tent ought to take grete comferte and say that soloweth
Manifestabis mihi in equitate tua. Lord thou shalte com-
ferte me by þe equyte of thy lawe. For where as I by syn-
ne am deed spyrtyually I shall remembre it and call for
mercy/ & so be receyued. The felicity & pleasure of the he-
uenly cyte is meruaylously grete/ for who soeuer is ones
entred in to it & made parte taker of that grete feest/ shal
neuer after fele ony myserye / neyther of body nor soule.
Fyrst the body shal neuer after be mortall. Also where it
was orygynally brought forth in corruptyon/ thā it shal
cyle in corruptyon without possybyltye of dethe. Our bo-
dyes be naturally feble & weyke/ but than they shal cyle
with strength inenarrable. Ferther as touchyng þe dys-
foryngte of þe body/ than it shal be all in glozy shynnyng
bryght as þe sonne where also it is gyuen vnto sensualltye
than it shal be all spyrtyuall & the appetyte continually
obedyent vnto reason. No flouthie our suggyllnes shal
than be in it/ but all agyltye & quyknes. No grossenes/
but it may perce thozowe ony stone be it neuer so thycke/
no spot/ no blemysch but al shynnyng in glozy. The body
shall than haue no mynde of ony corruptyble thyng/ for
euer after it shal be immortall/ & impassyble/ it shal be at
that tyme soo spyrtyuell þe no rebellyen may be byt wene

body and soule/ none enioy ne desyre to be exalted / no co
metyse of ryches shall than greue þ body; but euery man
gladde of other without all these sayd transitory thynges
Pleasure shall there be plētuous for all shall be sate co
ntynually with þ ryuer of al pleasure. The pphete sayth.
Satiabor qui apparuerit glia tua. Blyssed loyd I shall
be fulfilled & content whan thy Joye shall appere; þ is to
say at suche tyme as it shall be thy pleasure to call me vnto
thy kyngedome. More ouer in þ celestyall regyon is
rest alway without trouble. There shall euery man and
woman be content to the bittermost without any mur
mur. But contrary wyse/ in the regyon and countree of
this worlde can not be but trouble and ykelomnes. For
whether we conferme our selfe vnto the worlde or forsake
it so moche as we may/ yet shall we suffre grete labou
res and affliccion of the soule. I proue it by this questy
on Dooſt not thou that arte desyrous to haue worldly
pleasures come vnto them by thousandes and in maner
innumerable laborious meanes. Also whan thou haste
opteyned thy wyll doſt thou not fynde as many dyuers
wayes to kepe them. And like no man can tell how mo
che it greueth the to remembre how thou shall leue all the
se pleasures. Etyher to be taken away by force or any
other chaunce. Suche as gyue them selfe to worldly vo
luptes may well saye. *Massati lumen in via iniquita
tis bias difficilis*. We be made wery in the labourous
way of iniquyte to gete worldly goodnes / and we haue
walked harde wayes / that is to saye taken grete paynes
vpon vs to haue theym contynually in possessyon. For
this cause euery penytent after this lyfe shall haue the
thirde comodite whiche is this/ he shall be utterly deli
uered from these grete tribulacions and come vnto euer

lastyng tranquylte & rest. In so moche he ought to put
his trust onely in god saynge that soloweth. **E**duces de
tribulatiōe aīam meā. **L**orde thou shalt brynge my sou
le out of all trybulacion. It is also shewed in the gospell
how some had enuy. that this prodygall childe was so lo
uyngly & mercyfull entreated of his fader. For his eldest
broder the whiche was at all tymes permanent and aby
dyng in his faders housholde toke it greuously/also by
the meanes of other seruauntes had enuy at it. By this
we may perceyue two kyndes of aduersaryes. One is of
suche as thynke they in selfe to haue deserued more than
other/ as they the whiche be occupied incessauntly in do
yng good werkes and operacions without intermyssy
on of any deedly synne/ & by that presume of theyr deser
uyng. The other is of those that wyll entyle a man to
haue enuy. And they ben deuylles the whiche many ty
mes brynge in to the myndes of good folkes suche vayne
prayses for theyr deserynges. This thyng we rede
done in a nother parable/where is shewed how they that
were hyred aboute noone of the daye to werke in the vy
neyarde receyued as moche for theyr labour and trauay
le as they/ the whiche hadde wrought all the hōle daye/
wherfoze some hadde enuye and grudged agaynst their
housholde fader at the payment of theyr wages/ but he
anon swaged theyr enuye with his answer sayenge. **N**on
licet michi quod volo facere. **N**aye not I do
what I wyll. Lyke maner the older broder of this pro
dygall childe sayde. **E**cce tot annis seruiui tibi & nunq̃
mandatum tuum preterui: et nunq̃ dedisti michi he
dum vt cum amicis meis epularer: sed postq̃ hic filius
tuus qui deuorauit substantiam suam cum meretrici
bus uenit: occidisti illi vitulum saginatum.

Fader I haue done the seruyce al the dayes of my lyf by
therto/ & at all tynes kept thy comaundement/ yet thou
neuer gaue vnto me so moche good as a kybbe for to ma
nery amōge my frendes. But at þ comynge agayne of
this prodygall childe whiche hath spent his substaunce
with comyn woune folowynge þ sensuall appetyte of the
body/ thou hast kylled a fatte calfe & made good chere for
his retoznyng. Now ye perceyue with how grete Indī
gnacion this elder broder toke the forgyuenes & pyte ex
hybyte to his yōger broder/ by his good fader. But this
gentyll fader seynge the dysdeynynge mynde of his el
dest sone/ came vnto hym with swete & soft wordes sayn
ge. *Hi tu sp mecu es et oia mea tua sūt: epulari aut te
gaudere oportebat: qz frater hictuus mortu? erat & reuix
it: perieat & inuētus est.* Sone thou hast ben with me co
tynually/ & all þ I haue is thyne/ be not wrothe/ for wher
re as thy broder was in maner deed/ now is he reuyued
he was lost & now is foude agayne. For this cause I cou
de do no lesse but make mery & be Joyous. On this ma
ner our heuēly fader shal answere our enemyes for þ loue
of his penytent childe/ with colde & soft wordes/ wherfor
re it foloweth. *Et in mīa tua dīspdes inimicos meos.*
Blyssed lorde thou shalt with mercy mytygate the enuy
of myn enemyes/ so þ they shal haue no power ayenst me.
This fatte kynde of enemyes shal peryshe and come to
nought by pzoesse. But the other whiche as we sayde is
the enuyous kynde of deuylls þ dayly & hourly be about
te to put i to the myndes of good folk/ this calumnyous
byce of enuy & malyce shal vterly be dystroyed. Without
doubte these mortall enemyes at all tynes lay wayte vnto
as many subtyll chaft/ as they can to catche good people
in to theyr daungers/ they coneyte no thyng more than

to haue soules in captiuyte / & so brynge them i to eternal
dampnacion. They euer bere / scourge / & crucifye soules in
this lyf / & theyr desyre is to cōtynue without ende / whā
also they perceyue a penytent synner forsake his synfull
lyf & myghtly ascende vnto the trone of vertue with con
tynuaūce in þ same in spyte of theym / than many tymes
they stere suche as wolde be good vnto þ syne of enuy / ly
ke as þ seruaunt entysed the elder broder whan he sayd.
Frater tuus venit & occidit p̄r tuus vitulū saginatū qz
saluū illū recepit. Thy brother is comen home / & for ioy
that he is retozned saufe & sounde thy fader hath slayne
a fatte calfe. With þ whiche wordes anone this older bro
der was moued to Indignacyon / & for angre wolde not
come in to the hous. But after this lyf the penytent shal
be endewed with this other grete cōmodityte / þ is to saye /
he shall neuer after be troubled with these sayd enemyes
for they shal be cast downe in to the depe dongeon of hell
for euermore. **E**t perdes oēs q̄ tribulāt aiām meā. Blyf
sed lordē thou shall vtterly confoude myn enemyes whic
che now put my soule to grete trybulacion. Our gentyll
lordē & fader shall geue with a good wyll all these sayde
cōmoditytes vnto þ penytent synner whiche hath made
hymselfe goodes seruaunt / the seruytude of the deuyll vt
terly abiect & cast away. This moost wylse craftes may
ster almyghty god can not but make recognycion of his
owne hādē werke namely whan þ disfozmyte & blottynge
is clene done away / þ is to say whan our syfies wher
with the deuylls made b'acke our soules in the syght of
god / be clene expelled by sorowe & penaūce he can not se
penytent soules to perylle / for why / they be his lyknes.
God create man of nought & made hym lyke his ymage
therfore man is a peculyer thyngē onely ipzopzed to god

for two causes. firste for by his power he was create of
 nought. Seconde bycause he was lyke to his owne yma-
 ge. But helyde these our lord maye clayme man for his
 owne by a iustier tytle in so moche he boughte hym with
 so grete a pryce/that is to say/with the precyous blode of
 his onely begoten sone. for this he may call hym his ow-
 ne of right. Lete the penytēt syner come to his blyssed lor-
 de & say. O my lord god beholde thy creature þ thou hast
 made to thyn ymage/whiche also thou redeemed with þ
 precyous blod of thy sone/make recognyciō of thyn owne
 synnylytude. Helpe to put away all þ is not of the. I bes-
 seche the be to me as ryghtwylse as thou hast ben to other.
 socour me þ am aboute to rylse fro synne & come vnto the.
 Wrynge thyn owne out of þ myserable multytude of de-
 uylles wherin it hath be put downe a longe season. Not
 bycause I am thy sone/for of a trouthe I am unworthy
 so to be called. But. *Quia ego seruus tuus sū.* Bycause I
 am thy seruaunt. ¶ Thus is the fall of the synner in to
 mysery made open & shewed. Also his rysynge agayne/
 what his petycion shall be vnto the heuently fader. And
 last/how many grete comodyties he shall optayne/whiche
 our blyssed lord fader of mercy graunte vnto vs all.

A . . . M . . . C . . . R



¶ Here endeth the expolycion of the. viij. Psalmes. En-
 prynted at London in fletestrete at the sygne of the Ge-
 orge by Richarde Pynson/prynter vnto the kynges no-
 ble grace. In the yere of our Lorde. M. CCCC. x. the
 vij. daye of the moneth of August. 